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# MEMOIRS

## OF A HUGUENOT FAMILY

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SCOTT THOMPSON

# MEMOIRS

OF A

# HUGUENOT FAMILY

TRANSLATED AND COMPILED FROM THE ORIGINAL
AUTOBIOGRAPHY OF THE

## Rev. JAMES FONTAINE.

LONDON:
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# PREFACE.

When the following narrative was first published, about a quarter of a century ago, it was supposed by many to be a work of imagination. The strange adventures, the perils, and the marvellous escapes of the writer seemed to fall within the sphere of fiction rather than of history. It is, however, vouched for as a piece of genuine and authentic autobiography. The original document, in French, was carefully preserved by the family of the writer. It was translated by one of his descendants, and issued, together with copious letters and journals written by the children of James Fontaine, after their settlement in America. These additions, however, possess little beyond a personal and local interest. They are therefore omitted from the present re-publication of the autobiography.

The candour and simplicity of the narrative cannot fail to strike the reader. The writer does not offer himself as a model for imitation, but confesses his errors and failures without attempting to disguise or excuse them. In re-publishing the "Memoirs of a Huguenot Family" exactly as it was written, the Religious Tract

Society must not be understood as going beyond the intention of Fontaine himself, or as expressing its approval of all he said or did or thought. It is issued simply as a record of the sufferings and the providential deliverances of one whose faith was dearer to him than his fortune or his life. The preface by which the writer introduces his narrative well illustrates the spirit in which he reviewed his eventful career:—

Let our beginning be in the name of the Lord who made heaven and earth.

Give ear, O my people, to my law:
Incline your ears to the words of my mouth.
I will open my mouth in a parable:
I will utter dark sayings of old:
Which we have heard and known,
And our fathers have told us.
We will not hide them from their children,
Showing to the generation to come the praises of the Lord,
And his strength, and his wonderful works that he hath done.
For he established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
That they should make them known to their children:
That the generation to come might know them,
Even the children which should be born;
Who should arise and declare them to their children:
That they might set their hope in God,
And not forget the works of God,
But keep his commandments.*

* Psalm lxxviii. 1–7.

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# MEMOIRS OF A HUGUENOT FAMILY.

## CHAPTER I.

Reasons for writing these memoirs—Noble origin of our family—John de la Fontaine born—Obtains a commission in the household of Francis I.—Embraces Protestantism—Persecution—January edict—John de la Fontaine resigns his commission—Assassination—Flight of his sons to Rochelle—Marriage of James de la Fontaine—Attempt to poison him—Henry IV. at Rochelle.

I, James Fontaine, *have commenced writing this history, for the use of all my children, on the twenty-sixth day of March,* 1722, *being sixty-four years old.*

My dear Children—

Whenever I have related my own adventures to you, or given you details of the incidents that befell your ancestors, you have evinced so deep an interest in them, that I feel I ought not to neglect making a record of the past for your use; and I am determined to employ my leisure time in this way. I would fain hope that the pious examples of those from whom we are descended may warm your hearts and influence your lives. I hope you will resolve to dedicate yourselves, wholly and unreservedly, to the service of that God whom they

worshipped at the risk of their lives; and that you, and those who come after you, will be steadfast in the profession of that pure reformed religion for which they endured, with unshaken constancy, the most severe trials. You cannot fail to notice, in the course of their lives, the watchful hand of God's Providence, supporting and preserving them through hardship and suffering.

You need not look farther back than the period over which your own memories can stray, for numberless instances of the providential care of that same God, whose "hand is not shortened."

I have gained the knowledge of those events which occurred before my day from my mother, my older brothers, and my Aunt Bouquet, my father's sister; and I have the most perfect conviction of the truth of all which I relate.

For my own part, I trust that, while recording the past mercies of God for the benefit of my descendants, I may derive personal advantage from the review. The frailties and sins of the different periods of my life, thus brought to mind, ought to cause me to humble myself before the throne of grace, and tremblingly implore pardon for the past, through the mediation of my blessed Saviour and the assistance of the Holy Spirit, and make me watchful and circumspect for the time to come. When I look back upon the numberless, uncommon, and unmerited mercies bestowed upon me during the whole course of my life, I hope that my gratitude will be increased towards my Almighty Benefactor, and my confidence in him so strengthened, that I may be enabled for the future to cast all my care upon him. Great as is my debt of gratitude for the

things of this life, its manifold comforts and conveniences, how incalculably greater is it for the mercy to my immortal soul, in God having shed the blood of his only begotten Son to redeem it! Oh, my God! I entreat thee to continue thy fatherly protection to me during the few days I have yet to live, and, at last, to receive my soul into thine everlasting arms. Amen.

I shall begin the narrative as far back as I have been able to ascertain the facts with certainty. I must remind you at the outset that our name was originally *De la Fontaine*, and not *Fontaine* only. You might find the original name on record in Rochelle, where my grandfather held some command in the Tower. I have seen his name, signed *Jacques de la Fontaine*, on the deed made out when he purchased the house adjoining the fish-market in Rochelle, which house was part of the marriage portion of my sister Gachot. My father always signed his name *De la Fontaine* during the life of my grandfather, but afterwards, from motives of humility, he cut off the *De la*, the indication of the ancient nobility of the family. My brothers wished to resume it when they married, but my father would not consent, thinking there was more of vanity than utility in it for one like himself, with a large family and very little property. You must know that in France an individual of noble family cannot engage in trade or the mechanic arts without forfeiting his claim to nobility.

I have insinuated that our family was of noble origin, and it is true; but I would not have you glory in that knowledge, but rather in the much greater and more glorious nobility which I am going to lay before you—the suffering and martyrdom for the cause of true religion of those from whom we are descended.

The father of my great-grandfather could not bear the idea of bringing up his sons, according to the usual habit of the nobility, without any employment, and therefore placed his son in the king's service. It is with this son I commence these annals.

John de la Fontaine was born in the province of Maine, near the borders of Normandy, about the year 1500; and as soon as he was old enough to bear arms his father procured him a commission in the household of Francis I., in what was then called "Les Ordonnances du Roi." It was in the tenth or twelfth year of that monarch's reign that he entered his service, and he conducted himself with such uniform honour and uprightness, that he retained his command not only to the end of the reign of Francis I., but during the reigns of Henry II., Francis II., and until the second year of Charles IX., when he voluntarily resigned. He and his father had become converts to Protestantism on the first preaching of the reformed religion in France—about 1535. He had married, and had at least four sons born to him, during his residence in the Court. He wished to retire to private life at an earlier period, but being in the king's service was a sort of safeguard from persecution. He and his family not only ran less risk from his remaining near the king's person, but it gave him the means of showing kindness to his Protestant brethren, and oftentimes shielding them from oppression. He was much beloved by his brother officers and by the men under his command, which made the Roman Catholic party afraid of disturbing him, though at the same time his exemplary piety and benevolence marked him as one for whose blood they thirsted.

You may read in history how the kingdom of France

was laid waste by abominable persecutions and civil wars on account of religion.* In the interval between the years 1534 and 1598, when Henry IV. granted the celebrated Edict of Nantes, the professors of the pure faith were most particularly subjected to every kind of cruelty and injustice. These persecutions were carried on with some of the forms of law; but the gallows was erected and the fires were kindled, not to support the law, but in the vain hope of striking from the earth the very name of Protestant. The means which were adopted, however, had frequently an effect exactly the opposite of what was intended and expected, increasing rather than diminishing the followers of the true faith. The martyrs, by their constancy, proved in many cases the instruments which God made use of to open the eyes of the Papists; and it was no uncommon occurrence to see those who had aided in the destruction of others rush to the same martyrdom themselves.

The Protestants, in some of the provinces, were irritated beyond endurance, and took up arms, not against their monarch, but in self-defence against their persecutors. This led to an Edict of Pacification, granted on the 17th of January, 1561–2, commonly known in history as the January Edict. Charles IX. was then in his minority. The Protestants, believing this to be in good faith, very generally laid down their arms.

John de la Fontaine resigned his commission at this time. He thought himself protected by the edict in the exercise of his religion, and therefore felt himself no longer under the necessity of remaining in the king's

* See Note on page 9.

service, to make use of his military profession as a buckler in time of profound peace. He retired to his paternal estates in Maine, where he hoped to end his days peacefully in the bosom of his family, worshipping God according to the dictates of conscience, with those of his neighbours and friends who yet survived. He was greatly mistaken in his anticipations of tranquillity following the edict: the change was for the worse; whereas, heretofore, the proceedings had been openly carried on, and with the semblance of justice, founded upon the king's proclamation against the (so-called) heretics; now, all was secrecy, prisons and judges were alike uncalled for; any wretched vagabond, imbued with the spirit of bigotry, could at once exercise the functions of judge and executioner. Armed miscreants broke into the houses of the Protestants at midnight, they robbed and murdered the inmates with attendant circumstances of cruelty, at which humanity shudders, and they were encouraged in their atrocities by priests, monks, and bigots, who made them promises of the tenor of that given to the city watch by the Sanhedrim of Jerusalem, "If this comes to the governor's ears, we will persuade him and secure you."

No inquiry or examination followed these excesses, and the Protestants, in self-defence, were again obliged to have recourse to arms, to repel nocturnal insult and guard against treachery.

John de la Fontaine had long been watched by sworn enemies of God and his gospel, who hated him on account of his piety and his zeal for the pure worship of God. He was a staunch supporter of the Protestant Church, and occupying an elevated position, it was judged expedient to get rid of such a man as soon as

possible, in order the more easily to scatter or destroy the congregation to which he belonged.

In the year 1563, a number of ruffians were dispatched from the city of Le Mans to attack his house at night. He was taken by surprise, dragged out of doors, and his throat cut. His poor wife, who was within a few weeks of her confinement, rushed after him, in the hope of softening the hearts of these midnight assassins, and inducing them to spare the life of her husband; but, so far from it, they murdered her also, and a faithful valet shared the same fate. Oh, my children! let us never forget that the blood of martyrs flows in our veins! And may God of his infinite mercy grant that the remembrance of it may enliven our faith, so that we prove not unworthy scions from so noble a stock.

God has promised to bestow special blessings upon the seed of the righteous, and we can generally see his providential care guarding the children of those whose blood has been shed in his service. He mercifully preserved the lives of the three younger boys, and guided their steps to a place of safety. The oldest was about eighteen, and of his fate I am uncertain, but have reason to believe that he was from home when his parents were murdered, and that he also was massacred. The second son, James, my grandfather, was about fourteen years old; Abraham was about twelve, and the youngest was nine years old, at the time of the murder. They were filled with horror and consternation, and fled from the bloody scene, without any guide save the providence of God, and no aim but to get as far as possible from barbarians who had in a moment deprived them of both father and mother. They found

their way to Rochelle, which was then a safe place, and, indeed, for many years a stronghold of Protestantism in France, containing within its walls many devout and faithful servants of the living God. These poor boys were at one blow deprived of parents and property, and from ease and affluence plunged into poverty. They were actually begging their bread when they reached Rochelle, and had no recommendation but their affliction and their prepossessing exterior. I have been told they were fair and handsome, and had evident marks of belonging to a good family, and having been well brought up. Some of the inhabitants took compassion upon them, and gave them food and shelter in return for little services they were capable of performing. A shoemaker, who was a charitable man, fearing God, and in easy circumstances, received James into his house, treated him with much kindness and affection, and taught him his own trade, but without binding him to it as an apprentice. This was no time for pride of birth or titles of nobility to be thought of, but rather to be thankful to God for putting it in his power to earn his daily bread by honest labour. It was not long before he was in receipt of sufficient wages to enable him to support his younger brothers, but in a very moderate way, for they all three lived poorly enough until James reached manhood. He then engaged in commerce, and his after career was comparatively prosperous.

He married and had several children, but only three who lived to be marriageable, two daughters and one son. The latter was my father, and was born in the year 1603, long after the others. He married again, but happily had no addition to his family. It would

have been much better for him to have remained a widower, for his last wife was a wicked woman who became tired of him, and tried to poison him; and though she did not succeed, for medical aid was promptly obtained, yet the affair became too notorious to be hushed up; and she was taken to prison, tried, and condemned to death. It so happened that Henry IV. was then at Rochelle, and application was made to him for a pardon. He replied, that before making an answer, he should like to see the husband she was so anxious to get rid of, to judge for himself whether there was any excuse for her. When my grandfather appeared before him he called out, "Let her be hanged! Let her be hanged! He is the handsomest man in my kingdom."

I have seen a picture of him, which should now be in the possession of my sister Madame L'Hommeau's descendants at Jouzac, in Saintonge. That picture represented him as very handsome, with a full face, pure white and red complexion, and a long flaxen beard reaching to his waist, with a few hairs white from age intermixed with it. He was also of a good height, and well-proportioned.

He died in the year 1633, at the age of eighty-three. He left property to his family amounting to about 9,000 livres.

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NOTE TO PAGE 5.

Open hostilities were occasioned by an event which occurred at the little town of Vassy, in Champagne, in the year 1562. The Protestants were engaged in prayer outside the walls, in conformity with the king's edict, when the Duke of Guise approached. Some of his suite insulted the worshippers, and from insults they proceeded to

blows, and the duke himself was accidentally wounded in the cheek. The sight of his blood enraged his followers, and a general massacre of the inhabitants of Vassy ensued. The report of this roused the suffering Huguenots throughout the kingdom, and a savage and bloody war followed, during which Anthony of Bourbon, King of Navarre, fell, fighting in the Catholic ranks, leaving a son eight years old—the future Henry IV.—that great supporter of the Protestant cause. The Constable Montmorency was taken prisoner, and the Duke of Guise slain: thus the Catholics were without a leader. The Prince of Condé being also a prisoner, and the Protestant Coligny the only chief remaining on either side, an accommodation appeared indispensable; and in March, 1563, an edict was granted, which allowed the Huguenots to worship *within* the towns they were possessed of up to that day. This permission led some of the bishops and other clergy who had embraced Protestantism to celebrate divine worship in the cathedrals, according to the rites of the Reformed Church. Such an extension of the meaning of the edict had never been contemplated, and it was soon modified by a declaration that ancient cathedrals should in no case be used as Protestant churches.

Another edict was passed very shortly, which imposed greater restrictions; and the Huguenots, finding that they were likely to lose by edicts all that they had wrested from the king by the sword, prepared to take up arms again, and in 1567 another struggle commenced, which, with a very short interval of peace, lasted until 1570, when a treaty was concluded upon terms so favourable to the Huguenots, as to excite some suspicion in their minds that all was not right. They were to have liberty of conscience, and their worship was allowed in all the towns they had held during the war; and they were permitted to retain and garrison Rochelle, Montauban, Cognac, and La Charité, as guarantees for the observance of the treaty.

All had now the appearance of peace; but it was the delusive calm which preceded a storm: vengeance was preparing, and the massacre of St. Bartholomew's day followed with all its horrors, which are too well known to need repetition. The number of Huguenots slaughtered has been estimated at 50,000. Those who survived were for a moment paralysed by the blow, and the Catholics themselves seemed stupefied with shame and remorse. Charles was as one struck by avenging retribution; he became restless, sullen, and dejected, and laboured under a slow fever to the day of his death. He tried to excuse his perfidy on the plea of its having been necessary for self-preservation; and he sent instructions to his ambassador in England to give such an explanation to Queen Elizabeth. Hume, speaking of this interview,

says, "Nothing could be more awful and affecting than his audience. A melancholy sorrow sat on every face: silence, as in the dead of night, reigned through all the chambers of the royal apartments—the courtiers and ladies clad in deep mourning were ranged on each side, and allowed him to pass without affording him one salute or favourable look, till he was admitted to the queen herself."

The lives of the young Prince of Condé and Henry of Navarre had been spared, on condition of becoming Catholics, a condition to which they merely pretended to accede, as both attempted to escape from Paris immediately afterwards. Condé alone was successful, and placed himself at the head of the Huguenots; and this sect, which Charles had hoped to exterminate at one blow, soon mustered an army of 18,000 men, and they had kept possession of Rochelle and Montauban, besides many castles, fortresses, and smaller towns. Thus Charles, and Catherine his mother, gained nothing by their infamous treachery, but a character for perfidy and cruelty which has been unequalled in the annals of history.

After the death of Charles IX., the condition of the Huguenots was ever changing; they were frequently in the field, and when successful obtained favourable edicts, which were broken as soon as they laid down their arms, and then they would resume them, and fight until their success gained fresh concessions.

In 1576, the Catholic League was formed, having for its main object the exclusion from the throne of France of Henry of Navarre, who was next heir to Henry III., the reigning monarch. War was carried on between the League and the Huguenots until 1594, five years after the death of Henry III., when Henry IV., from motives of policy, united himself to the Catholic church, and was thereupon generally recognised as the legitimate monarch. He still felt favourably disposed towards his old friends, and in 1598 granted the celebrated Edict of Nantes, which allowed them to worship in freedom in all towns where their creed was the prevailing one. They were to pay the regular tithe to the established church, but were permitted to raise money for their own clergy, and to hold meetings of their representatives for church government. In all lawsuits Protestants were to have the privilege of one half the judges being of their own faith, and several towns were left in their possession for a limited time as a surety. The parliament objected to registering this edict, but the king was resolute, and finally overcame their obstinacy.

## CHAPTER II.

James de la Fontaine—Fond of study—Travels abroad—Called to the churches of Vaux and Royan—First marriage—Children by it—Second marriage—Children by it—My father's person—Habits—Labours in the ministry—Summons before the Governor—Second summons—Death.

I CONTINUE the narrative with what I know of my father, the youngest child and only son of James de la Fontaine, who received his own name, James. He was of delicate constitution, and he was from the earliest age very fond of books, which circumstances decided his father not to bring him up to a trade of any kind, but to make every possible effort to cultivate his taste for study, and to give him an education to fit him for one of the learned professions. He was assisted by several friends in this undertaking, but most effectually by Mr. Merlin, a sincere and worthy servant of God, a Protestant minister in Rochelle, who gave James gratuitous instruction in various branches of knowledge.

My father's inclination towards the office of the holy ministry soon evinced itself, and he did not hesitate to follow the pious impulse, though fully aware of the dangers incident to the vocation. When his education was somewhat advanced, his pious and generous friend, Mr. Merlin, further assisted him by recommending him to the Countess of Royan as a suitable tutor to a

young relation of hers. In that capacity he accompanied the young man to the college of Saumur, and superintended his studies there, while he availed himself of the advantages thus opened to him of completing his own preparation for the ministry.

After leaving college, he travelled with his pupil through various countries, and he was thus enabled to perfect himself in several living languages. In the course of their travels they went to London, and they remained there long enough to allow my father to fall in love with a very interesting and accomplished young lady named Thompson. She was of good family, spoke the French language with fluency; she played very well upon the spinette, and was altogether a remarkably well-educated person. My father was obliged to return to France, but before they parted they exchanged portraits, and promised to be constant to each other until they could meet again.

Very soon after his return home, he received a call from the united churches of Vaux and Royan, which met the approbation of the Synod, and by its authority he was installed as pastor. At that time there was a good church edifice in each of these small places, and they were united under the charge of one minister. My father was cherished and tenderly beloved by the whole community, from his first appearance amongst them until he ended his days.

He steadily performed the duties of his sacred office for one year, and he then requested his flock to grant him a short leave of absence, to allow him to go to London and fetch that dear one to whom he had plighted his troth. He found her, as he expected, true to her promise, ready to fulfil her engagement, and

return with him to his own country. They were married in London in the year 1628, and immediately returned to the borough of Vaux, where they took up their abode in a small and not very convenient house, which they hired. They continued to occupy it until her death, which took place twelve years after their marriage. They had been very happy together, and were the parents of several children, five of whom lived to mature age, and perhaps I may as well name them here, before I proceed to the second marriage of my father.

1. Jane married, unfortunately, a Mr. L'Hommeau, a man of good property, but who turned out to be an idle, drunken spendthrift, who wasted his substance in riotous living; and in the end Jane was obliged to maintain herself and family by keeping a school.

2. Judith married Mr. Guiennot, and was left a widow with four children. She was seized during the persecution and confined in a convent, from which she only obtained release by making a compulsory abjuration. She was so fortunate as to escape from France, and she and her daughters maintained themselves by needlework in London.

I would here pause, and call your attention to the uncertainty of this world's goods. You may observe, in the short history I have already given of the fortunes of a single family, how mutable are all worldly possessions. Who could have foreseen, when the father of my grandfather was honoured and respected in the Court of Francis I., that three of his children would have to beg their bread from door to door, and be glad to learn how to support themselves by mechanical employments; and equally in my father's family, how

little could it have been anticipated, when Jane and Judith married rich men, that they also would be obliged to work for their living!

3. James was educated for the ministry, and became pastor of the church at Archiac, in Saintonge. He had the infirmity of stammering when he repeated anything that he knew by heart, so he was obliged to employ another person to repeat the Creed and the Lord's Prayer in his church; but he could preach and pray extemporaneously without any hesitation. He died before the great persecution came on, but his widow endured cruel sufferings for the faith. She was imprisoned for three years, and during part of the time she was confined in a dungeon, but at last she was liberated and banished from France. She reached London in safety with three sons, one of whom became a Protestant minister in Germany.

4. Elizabeth, married to Mr. Sautreau, minister at Saujon, in Saintonge, under whom I studied. His church was condemned, and he and his wife and children went to Dublin, where he was urged to receive Episcopal ordination; but he thought the Presbyterian Church more like that to which he had devoted himself in his own country, so he gave it the preference. He determined to take his family to America; and he, his wife, and five children were wrecked, and all drowned, within sight of the harbour of Boston, their destined port. I think we may add these seven persons to the list of martyrs in our family, as they had abandoned their home and possessions for the gospel's sake.

5. Peter, who was also brought up to the ministry, had no sooner completed his preparation than he was appointed to assist my father as his colleague in the

church at Vaux, where he succeeded him at his death, and remained until the demolition of the church. When it was about to be condemned, he was served with a "lettre de cachet," confined in the Isle of Oléron six months, and then banished from the kingdom, without the possibility of taking his two older daughters with him, for the law forbade ministers to take out of the country any of their children who were above twenty years old; but, by the good providence of God, they were able to join him afterwards in London, where, as you know, he spent the remainder of his days, filling the office of minister or chaplain at the Pest House, beloved and respected by all who knew him.

His youngest daughter, Esther, became the wife of John Arnauld, the grandson of my Aunt Bouquet, a highly estimable man, of whom I shall have occasion to speak again in the course of these memoirs. His uprightness and correctness of judgment caused him to be frequently called upon to act as umpire, when differences arose between any of the French merchants in London.

6. Francis ought not to be passed over without mention, though he died too young to leave any descendants. He was gifted with the most astonishing memory. When only six or seven years old he was much in my father's study, where he heard the children and other pupils learning their lessons; and so retentive was his memory, that from simply hearing them repeat aloud what they were going to recite, he acquired the whole so perfectly, that when any boy paused for a word, he supplied the deficiency instantly, and that not in English lessons only, but in Latin and Greek. My father became apprehensive that he would have a

jumble of words in his head, without any ideas attached to them, and therefore positively forbade him to learn the lessons of others. The poor child, nevertheless, continued to do it, and he excused himself, saying he could not help remembering that which he heard repeated over and over again; so at last my father thought it best to begin to teach him Latin, in order that his memory might be employed connectedly at any rate. He made the most rapid progress, and soon surpassed boys twice his age. In due time he accompanied his elder brother, Peter, to college at Saumur, and before he had been there a year he became an object of admiration to professors and students alike. At the end of the second year he had distinguished himself so much that he was looked upon as a prodigy for his years, and great hopes were raised as to his future career, all of which God saw fit to disappoint by taking him to himself soon after. He was too good for this world.

My father was married to his second wife, Marie Chaillon, my mother, in the year 1641. She was from the neighbourhood of Pons, in Saintonge, where her father possessed considerable property, and resided at a country place named Rue au Roy, distant about a mile and a half from the town. She was a handsome brunette, twelve years younger than her husband, to whom she brought a marriage portion of four thousand francs, which was expended, by her desire, in the purchase of the small estate of Jenouillé, and the adjacent manor of Jaffé. My father made an addition of several rooms to the house already built upon the property, so that it might comfortably accommodate a few boarders in addition to his own family; for at that time he received pupils to educate with his sons.

The issue of the second marriage was remarkably similar to the first; five children by each, two sons and three daughters, who lived to a marriageable age.

1. Susan, married Stephen Gachot, a grandson, through his mother, of that most excellent, pious, Christian minister, Mr. Merlin, of Rochelle. This circumstance was not without its influence upon my father, in gaining his consent to what proved a miserable marriage. Gachot was drunken and dissipated, and treated my sister unkindly. He even threatened her life with a pistol. He squandered his wife's portion, and had mortgaged his own property, when he became known to a man named Jeudy, a collector to the farmers of the Royal Domain, who, perceiving him to be an acute, clever, and unscrupulous sort of man, engaged his services as a clerk or assistant collector. They were men of one mind, knowing how to fill their own purses. They committed acts of violence in making their collections that made them worthy of two halters, and it was most fortunate for Gachot, that at the time he was beginning to tremble for fear of inquiry, a decree was issued by the Court, which ordered all Protestants in public employments either to recant or resign. Gachot was only too glad to avail himself of the opportunity to give up his employment, and pretend to be a good Protestant. Jeudy envied him his escape from investigation of his doings, and wished that he too had been of a Protestant family. After a while the dragoons came, and Gachot readily changed his religion to retain his ill-gotten wealth. He jocularly observed, "I can accommodate myself easily to the Church of Rome, for I do not understand Latin, and so I cannot be scandalised by her services, which are all in that

language." He remained in France, and my poor sister with him.

2. Peter was light-complexioned, and of a very pleasing countenance. He was first appointed minister of St. Saurin, in Saintonge, and then removed to the church at Salles, in Aunix. He married, unhappily for himself, a little ugly, haughty, jealous, worldly-minded woman of good fortune, who ruled him. She would not tolerate in him any evidence of affection to mother, brothers, or sisters; she must be all in all to him.

On one occasion my mother went to St. Saurin, a distance of four leagues from our house, to visit this dearly beloved son, and she was so much fatigued and exhausted with her ride, that she went to lie down as soon as she alighted from her horse, and begged to have a little herb soup. Her own maid, whom she had taken to wait upon her, was busy preparing it for her, when her daughter-in-law went into the kitchen in a very bad humour, vexed at her mother-in-law being there, and still more that her husband should have received his mother with evident marks of kindness and affection; and in this mood she took a fire-brand out of the fire, and began to stir the broth with it. The servant cried out, "Madam! what are you about? here is a spoon for you." She answered, contemptuously, "It is good enough for her." This was very inconsiderately repeated to my poor mother, who was so much wounded by it that she shortened her visit; she mounted her horse to return home next day, and never again went to the house of this dear son. Peter knew the cause of it, and he was deeply grieved; but still his wife had become so entirely the governing power in his house that he made no effort to correct the grievance.

Three years before the revocation of the Edict of Nantes, he began to collect money, with which he intended to leave France. He sold whatever he could, and he had raised about 15,000 francs in gold, when he thought it was time to apply for a passport. He obtained one from the king, in which his wife and two daughters were included, and they all four might easily have quitted the kingdom, but he had still some sums of money due to him, which he hoped to receive, and so he lingered on from day to day, and kept it a secret that he had procured a passport. At length the dragoons made their appearance in Rochelle, and he felt it was high time to make use of the passport, which he accordingly produced to the intendant. He looked at it carefully, and discovered that it was dated six months before. He exclaimed, "Oh! oh! sir, you can derive no benefit from this; it is of old date. We can see through your designs—you have not used your passport, in order to take time to collect money, to carry out of the country with you, contrary to law. You must now either change your religion, or I can tell you the dragoons will soon have your treasure." He turned round, and gave immediate orders that ten or twelve dragoons should go to my brother's house. They went and took possession of everything they could find, but the gold was too carefully concealed for them to discover it. My brother had hidden it in a barrel of wine.

During the succeeding night his wife was a greater torment than the dragoons. She left no argument untried to persuade him to ask time for consideration on the subject of religion, and then she told him they could find an opportunity, in all probability, to escape

with their gold before the time allowed to consider should have expired. At any rate, she said if he would only get the dragoons out of the house, she would follow him where he pleased. He resisted all her entreaties for some time, and told her he would rather beg his bread in a foreign land, where he could worship according to his conscience, than have the greatest wealth at home if he were obliged to abjure his religion to gain it.

This wretched Eve gained her point by morning, and he put forth his hand to the forbidden fruit. He went to the intendant at an early hour, and told him he wished for time to study the subject, and see whether he could change his religion. The dragoons were thereupon ordered from his house, and fifteen days allowed to him for consideration.

Observe, my dear children, the fatal influence of a bad wife over a too yielding husband. The first step was persuading him to withhold from his affectionate widowed mother that respectful tenderness to which she was entitled. The next was to induce him to temporise for the sake of gold; and finally, he was forsaken of God. He who had been as a shining lamp in the tabernacle, preaching to others, renounced the pure faith he had taught, and signed the act of abjuration. It is always thus; the great enemy of mankind tempts us first to commit small sins, and the downward path becomes easier as we descend. Let us lay to heart the lesson taught in the fall of some members of our family, and learn from it distrust of self and dependence upon God, for the grace of his Holy Spirit, to sustain us through temptation and deliver us from evil. It is a comfort to me to know that my brother had no son;

thus there is not one descendant of my father, bearing the honoured name of Fontaine, who is now living in France in what I consider idolatry.

3. Mary, married Peter Forestier, a zealous minister, an able preacher, and a sound theologian, of whom I shall have occasion to make honourable mention hereafter.

4. Ann, my youngest sister, the light and joy of the house, married Leon Testard Sieur des Meslars. He changed his religion, or pretended to do so, when the dragoons came, but my sister remained firm in her faith, and could not give up the hope of escaping from France, and in about two years after the abjuration it was accomplished. They landed in safety at Plymouth, but my sister's health was much impaired, and she died a few months after reaching England, well satisfied to leave this present life and enter upon her heavenly inheritance. She was rejoiced to leave her children in a land where the gospel was preached in all its purity.

I, James, was the youngest child of my parents; but before I narrate my own life I will say something more of my father.

He was a man of fine figure, pure red and white complexion, and of very dignified deportment, commanding the respect of all with whom he came in contact. He was a remarkably abstemious man; he lived chiefly upon milk, fruits, and vegetables during the greater part of his life, but towards its close he lived more generously, in conformity with the advice of his physicians. He was never to be seen amongst his flock at feasts or entertainments, but he made it an invariable rule to pay a pastoral visit to each family twice in the year. He hastened to the sick and afflicted as soon as

their sorrows were made known to him. Almost all the people were Protestants in the neighbourhood where he lived, so all belonged to his church, and when it was known that he was praying with any sick person, crowds would flock to hear him, and frequently the houses could not contain those who came. He was zealous and affectionate, and employed all his gifts, his time, his knowledge, and his talents, in the service of God, for the good of his people, and he was rewarded even in this life by the affectionate attachment of his flock. He was a man of unusual attainments; he had great learning, quick and ready wit, clear and sonorous voice, natural and graceful action; he always made use of the most chaste, elegant, and appropriate language; and genuine humility, crowning the whole, gave an indescribable charm to his discourses, and all who heard him were delighted.

The following incident may serve as an example of his facility in preaching. On the afternoon of a Communion Sunday he had just given out his text, which had been selected with reference to the services of the morning, when he perceived some Capuchins and Jesuits enter the church. He paused, and addressed his own people, saying: "The text I have read to you is of a kind suitable for the edification of those who, by the grace of God, have been already well instructed in pure religion; but I see persons before me whom I believe to be still in a state of superstition and ignorance; I therefore feel it my duty, for this time, to leave the ninety and nine, and strive to bring back the lost sheep to the fold." He then turned over the leaves of his Bible, took a controversial text, upon which he gave an extempore discourse, and

treated the subject with so much force and perspicuity that the fathers were obliged to confess, on going out, that they had never heard error (as they called it) so well defended.

The Synod thought most highly of his judgment and discretion, and on that account they usually selected him for the difficult task of reconciling differences between pastors and their flocks, when any such occurred.

He generally succeeded in healing the breach, and his eloquence frequently drew tears from the eyes of his auditors, at the same time that it softened their hearts towards each other.

He was invited to take charge of a church at Rochelle, where he was offered a salary just twice as large as that which he was receiving, but he refused decidedly. He had not the heart to abandon a flock who loved him so much.

I have mentioned that he was pastor of the united churches of Vaux and Royan. At the commencement of his ministry he preached in one church in the morning and the other in the afternoon, taking each church alternately for the morning service. They were distant from one another two short miles. In course of time an Order in Council was issued, condemning the church at Royan, and it was pulled down accordingly. My father went there as usual, and persevered in holding services upon the ruins of the church.

The Governor was much enraged when he heard of it, and sent him a summons to appear before him at Brouage, to answer for the offence. My father rested his defence upon the ancient privileges and liberties accorded to the people. The Governor said he knew of

no privilege or liberty that subjects could claim but such as had been granted by the king, the council, or the ancient laws. This church had been built, he said, without the king's permission, which was the fact, and therefore, as its erection had been an act of usurpation in the first instance, no one could consider its demolition now to be an arbitrary stretch of power. He added, that the distance was so short from Royan to Vaux, that it could not be considered a great hardship for his followers at the former place to walk to the latter to hear him. My father was thus obliged to acquiesce.

Another Order in Council was issued soon after, which forbade Protestant ministers to wear their clerical robes in the street. My father looked upon this as an indignity, and appeared abroad in his robe as he had hitherto done. The Governor summoned him to appear before him a second time to answer for this new offence.

He went, accompanied by the elders of his church, and attired in his robe. The wife of the Governor was present at the examination, and so much was she touched with the dignified eloquence of his defence, that she entreated her husband to permit him to continue wearing a garb to which he did so much honour.

The often repeated occurrence of little vexatious trifles, such as those named above, made it evident to my father that more serious persecution was at hand. He did everything in his power, by prayer and teaching, to prepare his flock for the day of trial. His labours were blessed in no common degree, and the effects of his instruction were visible long after he had been laid in the grave. When the great persecution

came on, eighteen years after his death, a most unusual proportion of the Protestant population of Vaux and Royan fled the kingdom for the sake of the truth. There were few parishes in which so small a number of persons abjured their religion under the terrors of the dragonnade; and of those who were terrified into doing so with their lips, I believe there are many who still worship God in sincerity around their family altars.

My father was never seen in the transaction of worldly business of any kind. My mother attended to all such matters. She consulted with him in any case where she had doubts, but she alone appeared. She received and paid money, she gave directions to workpeople and servants; thus my father never came in contact with his flock but in the exercise of his spiritual functions, and this circumstance no doubt contributed to the respect with which all looked up to him.

His favourite recreation was gardening, and it was in coming out of his garden, in the year 1666, that he was seized with apoplexy, which proved fatal.

It is impossible to describe the affliction caused by his death to a large circle of mourning parishioners, as well as to his own immediate family. I knew not then the full extent of my personal loss; but I have since thought that I was perhaps the greatest sufferer of all, for, had it pleased God to lengthen his days, what a guide and instructor would he have been to me!

## CHAPTER III.

My birth—Lameness—Imitation of my father's prayers—Meditations upon the heavenly bodies—Sent to school—Anecdotes of boyhood—Disgusted with study—Letter to sister—Mr. De la Bussiere—Admirable preceptor—College—Take degree of Master of Arts—My mother's death—Division of property.

I HAVE now arrived at the history of my own life, which I shall give more in detail, as being more immediately interesting to you than the annals of past generations. You will find a varied tissue of adventures, chequered with alternate extremes of prosperity and adversity; but amidst its joys and sorrows you will not fail to discern the hand of Almighty God leading me by his good Providence, watching over me, and making all things work together for my good.

I was born at Jenouillé, on the 7th April, 1658. The first sorrow of my life proceeded from the carelessness of my nurse; she trusted me to her daughter's care, who was a young and giddy girl, and she played and romped with me, tossing me in the air and catching me in her arms. At last she missed her hold and let me fall on the ground, by which my leg was broken a little below the knee. The nurse lived at Royan, and being desirous to conceal the disaster from my parents, she took me of her own accord to an ignorant surgeon near at hand, who relieved her apprehension by pronouncing that no harm had been done. He was entirely mistaken, and the bone, not having been set,

reunited of itself in process of time, but with considerable enlargement at the place, making the leg shorter and weaker than the other, thus causing lameness for life.

I inherited something of the family beauty of face, and resembled my father more than any of my brothers and sisters, and I was of a very lively and inventive turn. When I was only four years old, I was so taken with hearing my father read the Scriptures and pray with the family, that I had a fancy to imitate him, and I called together the servants and my sisters, and made them kneel down while I prayed. They gave my father such an account of my proceedings that he and my mother became curious to hear me. I would not proceed until they also knelt down with the rest. My father was much affected by the earnestness of my manner, and he thought he could discover a germ of piety and talent, which he prayed to God to nourish and strengthen so as to produce fruit in due season.

I was seven years younger than any of my brothers and sisters, and I was consequently left much to myself, and used to reflect a great deal upon all that I saw and heard; and some of the meditations of my childhood were rather unusual, and perhaps worth relating.

You must bear in mind that all my knowledge was derived from what I could see for myself and learn from the Holy Scriptures, which I heard my father read in the family daily. I beheld the glorious sun arise each morning, rejoicing our hearts by the light and warmth which he imparted; and when he disappeared, the vault above our heads was enamelled with thousands of stars. I watched another beautiful luminary, which appeared to change its shape day by day; now it was perfectly

round, but each night it became less and less, and then by the same gradual change it increased again and returned to its first glory. I was led from these observations to meditate upon the structure of the heavens. I had heard my father read from the Scriptures that God inhabited a light which no man could approach unto, and also that St. Paul had been caught up to the third heaven. I was satisfied that the dwelling-place of God was above the sun, the moon, and the stars, and all resplendent with the light that his glory diffused around him. I thought that the floor of the third heaven must be of a solid substance, in order to sustain the weight of the celestial court, which I understood consisted of an infinite number of angels and glorified saints. Brilliant as was the sun, I concluded that the light he shed abroad only came through a hole in the ceiling of the second or floor of the third heaven, giving us a faint gleam of the glorious effulgence which illuminated the abode of saints and angels. The stars were, according to my system, only so many small gimlet-holes in that part of the floor which was most distant from the throne of God. The moon I supposed was a large hole, nearly as large as the sun, but, like the stars, away from the immediate presence of God. I had no difficulty in accounting for her changes, because I could produce the same gradually varying shape by sliding a lid over the top of a pot, and it was easy to imagine it the employment of some of the angels of God, to slide the round cover over the round hole of the moon according as they were bidden. I thought thunder and lightning were produced by the discharge of guns and pistols in the heavens; the rain was poured through small holes by the angels, whom I concluded were very numerous, and always busily em-

ployed in obeying the commands of God. I had but one difficulty in my system, and that was, how it was possible for the heavens to turn round without shaking the foundations or pillars, upon which David had said that the earth rested. But if my reason proved unequal to the solution, my faith made up all deficiencies, for I was confident that everything was easy to Him who had made all things out of nothing. I spent many solitary hours ruminating upon these subjects; and when I was satisfied with the plan in my own mind, I propounded it to my sisters and the servants, and as they saw no difficulty, I was emboldened to submit my astronomical system to my father for his opinion. He saw that I had taken the Scriptures for my foundation, and as I was too young to understand the true philosophy of the heavenly bodies, he thought it best not to undeceive me.

When I was six years old my father took me to Rochelle, and placed me under the care of Mr. John Arnauld, who kept a school there. He was married to a daughter of my father's sister, my Aunt Bouquet, and he lived under her roof. I learned to read, write, and cipher during two years that I was his pupil.

Perhaps, as the traits of boyhood prefigure the future character of the man, it may not be amiss to relate two anecdotes of these early school-days which indicated resolution. Mr. Arnauld followed literally the precept of Solomon, not spoiling his pupils by sparing the rod. He always administered the chastisement in private, from motives of delicacy, because he had girls as well as boys in the school. We boys were talking together one day of the severity of our master, and speculating upon the number of stripes he gave at each whipping,

and wishing that some one would count them. No one else offering to do it, I volunteered to make the attempt on the next occasion. It was not long before my delinquencies drew upon me the usual punishment.

I cried and screamed as vociferously as ever during the preparation for chastisement, but became suddenly silent when he gave the first stroke, for I found it impossible to cry and count at the same time. Mr. Arnauld was astonished, and looked me in the face to see what was the matter; he saw nothing wrong, so he gave a second blow with more force; I still kept silence, counting to myself, for I was intent upon keeping count, and at the same time concealing from him that I was counting. His astonishment increased, and he struck again with his full strength, which did not make me lose count, but forced me to break silence, and cry out involuntarily, with a tone so much the louder for having been long suppressed: "THREE!" "Ah! you rogue! you are counting, are you? There, count, count, count;" and he struck me so rapidly that I must acknowledge I lost the count. But something was gained by the trouble I had taken, for I am sure I received an extra number of stripes as a reward for my hardihood.

The other incident was similar. Mr. De la Laude, who now lives at Port Arlington, in Ireland, was at Rochelle, in Mr. Arnauld's school, at the same time that I was there. We became the greatest friends, and we desired some mode of showing it to each other. We decided at last that when either of us should be taken to the room for chastisement, the other should follow and call Mr. Arnauld names for his cruelty, which would of course irritate him, and then we should both be punished together. De la Laude was first in fault,

and no sooner had the master ordered him out than I ran after them, and asked Mr. Arnauld why he was going to whip my friend? what had he done? etc. The object was fully accomplished; and after we had both been well whipped, we fell on each other's neck and embraced, being too full of joy at having proved the sincerity of our friendship to mind the bodily pain. The time appeared long until the occasion came round when I could know that my friend would do for me as I had done for him, but it came at last, and I had the inexpressible satisfaction of finding that he was sincere, for he too drew upon himself the anger of our master by reproving him for punishing me.

Mr. Arnauld tried to discover what had prompted such conduct, but we would not have disclosed it for the world. Some of our schoolfellows, however, let out the secret. He tried various expedients to conquer our resolution, but in vain. At one time he punished the innocent and allowed the guilty to go free. This pleased us mightily, for we were able to testify our affection by sparing each other from the rod. At last his mother-in-law, my Aunt Bouquet, persuaded him to adopt the following plan. His habit was to keep a record of the faults of each pupil, and to administer the rod when a certain number had been committed. So when one of us two had reached the limit, his punishment was delayed until the other had filled up his measure, and then both were whipped at the same time. This plan worked well, and made us circumspect to spare each other.

My mother sent for me from Rochelle soon after the death of my father, when I was eight years old. My dear young friend De la Laude accompanied me. We went by sea to La Tremblade, and spent the night there

at the house of an old woman who had been a servant in my father's family many years. She made us very welcome, regaled us with the best she had, and carried her mistaken kindness so far as to give each of us a goblet of wine. This made us too merry for sleep, and we danced and sang through the night.

My mother only kept me at home two weeks, and then sent me to Mr. Forestier, who had recently married my sister Mary. He was minister of the church of St. Mesme, in Angoumois. I commenced Latin under his tuition, but whether I was wilful, or he negligent, I am unable to say. It is certain, however, that I made very little progress during five years that he was my preceptor.

While I was with him, two sons of the Marquis de Siré were sent to the school, who infected us with a shocking eruptive disease. The drugs and the science of the apothecary were alike exhausted in vain attempts to cure us. My sister was in despair about it, when a journeyman tailor, at work in the house by the day, told her he could cure the disease. She allowed him to try his skill upon me first. He bought three or four pennyworth of quicksilver, rubbed it smoothly and perfectly into hog's lard, and with this preparation I was anointed from head to foot before a good fire. The application was thrice repeated, and my skin became as clear and pure as ever. The apothecary had much to say upon the danger of this remedy, and so frightened my sister that she did not venture to use it for the other boys. Not long afterwards I was taken very ill with a violent fever, which lasted several weeks, and finally turned to inflammation of the brain. The doctor attributed the illness entirely to the effect pro-

duced by the ointment that had driven in the eruption. My life was despaired of, and my sister sent an express to inform my mother of my condition. She came off immediately, and so hopelessly had my case been represented to her, that she brought everything necessary for my burial. God mercifully inclined his ear to her prayers for my life, and raised me from my sick bed; but I had returns of fever from time to time for many months.

I am particular in relating the foregoing, in order to act as a warning to you, in the careful use of remedies for the diseases of your children, and by no means to trust to the prescriptions of presumptuous quacks.

The church at St. Mesme did not pay Mr. Forestier's salary with punctuality; consequently, the Synod punished them by removing him to Arvêrt. In less than a year the arrears were collected, and the Synod restored Mr. Forestier to them.

I returned home at fourteen years of age, and, after six years of study under Mr. Forestier, I scarcely knew the regular declensions of nouns.

I was thought entirely too wild to be trusted with any but my relations for preceptors, so my mother now tried another brother-in-law for me, Mr. Sautreau, minister at Saujon, in Saintonge, the husband of my sister Elizabeth, who was my godmother.

Mr. Sautreau had very few pupils, he was extremely severe, he required all lessons to be repeated with the strictest verbal accuracy, but took no pains to explain the meaning of anything. He inflicted corporal punishment for very slight errors. I was weary of being beaten like a slave, ashamed of my ignorance, and disgusted with study, when I formed an intimacy with a

youth who was apprenticed to a druggist, and whose comparatively happy situation I envied. He used to give me a few sweetmeats, and made me long for the abundant supply of such things that he possessed. I thought I would write to my mother and ask her to change my destination, for I saw plainly that I was wasting my youth and exhausting her purse without any advantage. But how could I venture to broach such a subject? I had been devoted to the holy ministry from my birth. My father had been a minister, my three brothers, two brothers-in-law, two maternal uncles, were all ministers of the gospel. My mother had placed me for tuition with ministers, whom she hoped would lead me in the way she desired. After all this, to tell her that I wanted to be a shop-boy—I dared not do it, I should be afraid of breaking her heart. After much deliberation I determined to write to my sister Anne, and make her my confidante. I first pointed out to her my own miserable deficiencies; I had studied so many years, and made so little progress, that I had lost all hope of doing better in future. I told her I had the greatest possible reverence for the ministerial office, I looked up to it as the most honourable of all employments; but then, if it was an undertaking beyond my strength, if I had not the requisite gifts, I ought not to enter upon it; and therefore it would certainly be the best to waste no more time and money in preparing for it. After having, as I thought, made my incapacity appear very plain, I proceeded to open my mind to her upon the plan I had formed for my future career. I then begged her to keep my letter a profound secret, but on some favourable occasion to tell my mother, as it were of her own accord, how

poorly qualified I appeared to be for the important and noble vocation of a minister of the gospel; and to suggest the expediency of letting me leave off study, and try whether I should not do better at some more common employment. After all this preparation, I disclosed my wish to be placed as an apprentice in a druggist's shop.

Notwithstanding all my precaution, my sister Anne did not keep my secret; she thought it was her duty to make known the communication I had made. Great was the consternation produced by it, and a family council was summoned to deliberate. Peter the elder and Peter the younger were both sent for by my mother, and she told them she thought my brother-in-law, Mr. Sautreau, was tired of me, and had dictated this letter in order to get rid of me. The two Peters were of a different opinion, they discovered a fire and vivacity in the style altogether foreign to that of my brother-in-law; they therefore decided that the letter was mine, and mine alone, and it was the unanimous opinion that my mother ought to keep me at study. I had defeated my object by the pains I had taken to accomplish it, for they said that the ingenuity of my arguments to prove incapacity established incontestably the fact that inclination alone, not talent, was wanting.

My mother was so deeply grieved that she fell sick upon it. She sent my brothers with her answer to me, which was to the effect that if I gave up studying for the ministry she would give up me. I should experience a change for the worse in every way, they told me; my handsome clothing should be changed for coarse garments, and I should be sent to a school kept

by one Perrinet, who was notorious for his mode of imparting instruction by free administration of stripes and frequent fasts; and if I still refused to study I should be sent to sea, and she would see me no more.

I decided to remain at my studies, but I tried hard to gain a change of masters at the least, through the intercession of my brothers. But the answer was, "Stay where you are, or go to Perrinet."

A short time after this ineffectual struggle for liberty Mr. Sautreau beat me unmercifully, and I felt so dreadfully outraged by it that I quitted his house next morning at break of day, and, lame as I was, I ran home, a distance of fully six miles. I hoped to soften my mother, but she was immovable; she would not suffer me even to kiss her, but told me to go straight back; she offered me only the old alternative of going to Perrinet if I refused. She said she would not allow me to sleep in her house. I had set off from Saujon without having breakfasted, and the only refreshment furnished by my mother was dry bread.

You may imagine, better than I can describe, the feelings with which I commenced my walk back again; but my mother *must* be obeyed, and I can truly say that the mortification I experienced from her cold reception was much more painful than the blows or the taunts of Mr. Sautreau.

When I had completed three years at Saujon, my mother heard so much of the great skill of a Mr. De la Bussiere, at Marenne, in imparting learning, that she, most happily for me, determined upon trying what he could do with me, whether he could draw

forth the talent which the family council had decided that I possessed.

Mr. De la Bussiere was a very eccentric man, a Protestant layman. He was an excellent Greek and Latin scholar, he wrote pretty poetry, and he was withal a good physician. He was as obstinate as a mule; he drank to excess, but did not commence his potations until the labours of the day were ended. He had ten or twelve pupils, but no boarders, for he and his wife had only one small room, which served as kitchen, bedchamber, and study, and a little closet or store-room, which contained only a few plates and dishes. His dress was a threadbare cloak, once black, now of a reddish brown, and always covered with dust. He never used a razor, but when his beard became inconveniently long, he cut it off with a pair of scissors. Their slovenly apartment did not contain such a thing as a looking-glass. In short, he was what is called in England "a mere scholar;" he had learning, and nothing else.

I had hitherto learned from the Port Royal Grammar, which Mr. De la Bussiere held in perfect abhorrence. He esteemed the masters who taught with it, and the pupils who learned from it, as ignoramuses alike. The result of my nine years' labour was that I knew the whole of this grammar by heart. His plan was altogether different from my former teachers'; he explained every rule thoroughly to me, and required me to find twenty examples in some author. His explanations and exercises soon brought into play the stores that memory had laid up; I was astonished to find that I had accumulated such a mass of materials without being able to make use of them until now.

We had no holiday but Sunday. Every Monday morning Mr. De la Bussiere expected to receive from his pupils a full account of the sermon they had heard on the preceding day.

I made rapid progress. In the second year I translated Du Moulin's French Logic into Latin, and thus became familiar with the terms in Latin. At the end of three years we parted, and I was well satisfied with what I had acquired. Mr. De la Bussiere knew human nature well, and he had the faculty of inciting his pupils to the utmost exertion, and guiding them as he pleased. A single word of reproof from him affected me more than the severe punishments of my former preceptors.

My next step was to the college of Guienne, which was supported by the king, and much resorted to by Protestants.

A great mortification awaited me there; Latin was the only language made use of, and though I was familiar with the best Latin authors, I could not speak it, and found myself unable to follow the lecturers. I did not allow this to discourage me. I was still given to building castles in the air, as in my childhood; in order to make Latin more familiar, I resolved to meditate in that language; I forbade my thoughts to clothe themselves in my mother tongue, and thus I succeeded well, and was soon able to reflect upon what I read in Latin, and I could express myself with ease. I also hired a private tutor to assist me in the hours of relaxation, and by these means I could keep pace with the professor. I may say, with truth, that during the two years I remained at college I spent sixteen hours out of every twenty-four in study.

Fourteen students took the degree of Master of Arts at the same time; I was the second on the list. At the age of twenty-two, I found that five years of hard study had compensated in some degree for the previous nine years of negligence.

I am under great obligations to Mr. De la Bussiere for making me what I am, and therefore I feel it is his due to perpetuate the remembrance of his talents amongst my descendants, which I can perhaps do in the best manner by relating something that occurred while I was at college.

His wife died, and he removed to Bourdeaux during my second year there. He was unchanged in his appearance; he was as slovenly as ever, and was clad in the same threadbare cloak and the same little collar.

During the professor's lecture it was customary for strangers to occupy a bench appropriated for their use; and for one half-hour, from half-past eleven to twelve o'clock, they might argue, if they pleased, upon any subject connected with the thesis of the day. One of the students was always expected to speak in reply to the stranger. A day seldom passed without some priest, monk, or Jesuit taking a seat on the bench.

One morning an abbé took his seat, who was dressed with the utmost elegance; Mr. De la Bussiere followed close after him. The students began to exchange glances and crack jokes upon the slovenly appearance of the latter, and they continued to do so even after the professor had made them a signal to stop their ill-timed mirth.

I spoke in a whisper to those near me. "Restrain your laughter," said I, "until you have heard him."

Mr. L'Abbé had prepared himself with three or four arguments in opposition to one of our theses. He gave them out, and he was answered, in the usual way, by a student. He then bowed most politely to the professor, and with much courtesy complimented both him and the students on their skilful solutions, and he resumed his seat.

Mr. De la Bussiere's turn had now come. He began in Latin, with a complimentary address to the professor; he then turned round and said, "Mr. L'Abbé, you have expressed yourself satisfied with the answers you have received; I am of opinion that you yielded too soon, for your argument admits of being carried much further." He then took up the subject where the abbé had left it, and handled it in so masterly a style that the students were unable to say a word in reply, and the professor was obliged to rise in support of his own thesis. He also actually became cornered, and knew not how to defend his own position, when to his infinite relief the clock struck twelve, which put an end to the discussion.

My mother's death, at the age of sixty-three, took place about the time that I had completed my college course and taken my degree. After she became a widow, she devoted herself with the greatest assiduity to her children, doing all that lay in her power both for their temporal and eternal welfare. She was tender and affectionate to them, but at the same time rigid in requiring from them a strict fulfilment of their duties.

You must know that in France a man is considered a minor until he is twenty-five years old. I was therefore, according to law, still in my minority, but my brothers did not want to be troubled with looking

after my property; they therefore made me of age, or free, soon after the death of my mother. My brothers and sisters were all married, and they had long ago received the principal part of their portions, so it did not require very long to come to an amicable arrangement in the division of what was left. I paid to them severally the small sums to which they were entitled, and then I remained sole proprietor of the estates of Jenouillé and Jaffé, by which I possessed, not only a good comfortable dwelling-house for my residence, but an annual income of 1,000 francs.

## CHAPTER IV.

Study with Mr. Forestier—His persecutions—Wife's firmness—Return home—Pray with neighbours—Absent at Easter—Poor people assemble in the woods—A spy—Warrants issued—A mason taken up—Recantation—Repentance—My return home—Warrant against me—Grand Provost and Archers appear—Prison—Permitted to pray.

HAVING made all necessary arrangements for the management of my property, I went once more to the house of my brother-in-law, Mr. Forestier, at St. Mesme, in Angoumois. I knew that I should find in him an able and willing friend, to help me in the prosecution of my theological studies. My sole wish now was to dedicate all the talents God had bestowed on me to his glory.

I spent a year with Mr. Forestier, during which time he took great pains with me. He taught me to prepare sermons, and showed me how far it was desirable to use commentaries for such purposes. When he thought me qualified, he allowed me to preach sometimes in his church.

While I was with him, a complaint was lodged against him that he had received a Papist into the communion of the Protestant Church, contrary to the king's edict. Upon this accusation he was seized and carried to prison with much degradation: he was placed on horseback, with his legs tied together under the horse's belly.

If you had but seen the Papists of Angoulême collected upon the road to enjoy the spectacle! They were in such numbers that I may say they were literally piled up by the wayside; and they were uttering the most horrible maledictions and imprecations, and throwing stones at those who accompanied him to the prison door. I say if you had seen them you would have concluded the prisoner could have been guilty of no less a crime than murdering his father, committing violence on his mother, or attempting the life of the king.

To what a horrid pitch of barbarity can mankind be borne by the blind zeal of superstition and idolatry!

Through her many severe trials my sister was always resigned to the will of her Heavenly Father, who she felt assured ordered all things for the best.

Mr. Forestier had a tedious imprisonment, which was attended with great loss and inconvenience to him, because it obliged him to give up his school. At length he appealed to the Parliament* of Paris, and obtained an acquittal.

The church of St. Mesme soon shared the fate of others, and was condemned. The Synod then removed him to Coses, in Saintonge; and though it is rather anticipating events, I think I had better proceed with his history before returning to the memoirs of my own life.

The church at Coses had its turn, and was condemned before long. The Papists in the neighbourhood had not

* There were ten Parliaments in the kingdom of France. They were superior courts of judicature, to which appeal was made from the decision of inferior tribunals. They had no legislative functions but that of registering and publishing the Royal Decrees, to which they very rarely raised any objection.

patience to wait for the day appointed for its demolition, but desired to put a stop to the religious exercises at once. To accomplish this end they made some frivolous complaint of Protestants who had recanted having been seen there, and procured a warrant to arrest Mr. Forestier upon this charge. The plot became known by accident to Colonel Boisron, who was at Saintes, and he set off immediately and rode all night, in the hope of arriving before the archers, and giving him notice in time to conceal himself.

He reached Coses on Sunday morning just as Mr. Forestier was going to church. He instantly made known his errand, and begged him not to make his appearance in the church.

Mr. Forestier said: "Can we change the decrees of the Eternal God? No! I hold myself in readiness, therefore, to do my duty, and submit to whatever he thinks fit to bring upon me."

Colonel Boisron still urged him. "Only think, my dear friend," said he, "of the suffering you would bring upon your wife and children if you should be taken from them."

My sister then came forward, and the colonel asked her to use her influence to dissuade her husband from showing himself where he would inevitably be seized by the archers. With a composed and firm tone she said, "It is the duty of Mr. Forestier to preach to his flock, and it is for God to do as seemeth him good."

Mr. Forestier turned round in triumph, and said to his friend, "You see, sir, we have no Eve here."

He then went forward, with his family around him, to the church. He gave no sign of emotion, he preached with his accustomed energy, and had just concluded the

service, and was descending from the pulpit, when the archers entered, laid hold of him, and carried him off to Saintes. He was confined in the prison at that place for a time, and then he was transferred to La Reolle, where the Parliament of Bourdeaux held its sittings. He was a truly faithful servant of God, and was by him most mercifully preserved through many dangers, and at last brought in safety to England, with his wife and younger children. My sister was near her confinement, and gave birth to a daughter on board the vessel. It is difficult which to admire most, the husband or the wife, the faith of both shone so triumphantly on these trying occasions. I can assure you that my sister's firmness was the result of principle, and did not proceed, as those who were not well acquainted with her might have supposed, from deficiency of sensibility. She had very warm feelings, strong affections, and great love for her husband and children, but her love to God was even stronger; and when his glory was in question, she held nothing dear in comparison.

Happy couple! their treasure was laid up in heaven, and they could well afford to despise this present life and its short-lived enjoyments.

I now resume my own history. Soon after the imprisonment of Mr. Forestier I went to reside at Saintes, in order to avail myself of the assistance of two able and pious ministers who were settled there, in completing my preparation for the ministry. It is but a repetition of the same story. These two good men, Mr. Mainard and Mr. Borillak, were shortly cast into prison likewise, and I returned to my lonely home.

I was not idle there, as you will presently see. My brother Peter had succeeded my father at Vaux, and

continued there until about this time, when he was seized, under a "lettre de cachet," and confined in the Castle of Oléron. The church at Vaux was levelled with the ground; most of the Protestant places of worship in our province had shared the same fate. My neighbours could not get to any church without difficulty and extreme fatigue, and I felt compassion for them as sheep without a shepherd, and considered it my duty to invite them to join me in my family devotions. They came most gladly, and the number increased until it reached one hundred and fifty. I then recommended them not to come daily, as they were in the habit of doing, but to come two or three times a week, which would give me more time to make suitable preparation for preaching and expounding the Scriptures to them. I also suggested to them that each family should only come once a week, and thus our meetings, being less numerous, would be less likely to attract attention, and yet each would have their turn. I frequently changed our days of assembling, giving previous notice to the people, with the view of escaping observation; and we continued this endearing intercourse without interruption during the whole winter. All who joined in these religious exercises were known to me and to each other, and we were all equally interested in keeping the secret. My house stood entirely alone, which was a circumstance much in our favour.

At length, however, a rumour got abroad that meetings were held in our parish, and that I was the preacher. We had no traitor in our ranks, and all things were conducted so quietly that the Papists were unable to discover anything with sufficient certainty to found action upon it. Some of my friends, with more of

policy than of piety, recommended me to cease before we were discovered; but I believed I was in the path of duty, and therefore I did not hearken to their counsel, but persevered in leading the services.

Our holy meetings continued without molestation or drawback of any sort till Palm Sunday, 1684. Being only a candidate, and not a regularly authorised minister, I judged it best to advise my people to go to some of the few remaining churches, in order to receive the Communion with their brethren. I wished to partake of that holy sacrament myself, and for the purpose I went to the other side of the province, and tarried with friends there, with whom I received the Communion, both on Palm Sunday and Easter Sunday, and remained until ten or twelve days after Easter.

On Palm Sunday some of the neighbours came to my house as usual, and finding that I was not there, they retired to a wood behind the house for religious worship, and one of their number, a mason by trade, who could read very well, officiated as pastor. He read several chapters from the Bible, the prayers of the Church, and a sermon, and some psalms were sung. This meeting having taken place openly, the report of it was noised abroad, and on Holy Thursday from seven to eight hundred assembled on the same spot, the mason again the pastor. On Easter Sunday the number increased to a thousand.

In the neighbourhood there lived a miserable petti-fogging attorney, named Agoust, a base, deceitful man, who had been a Protestant, but had abjured his religion to retain his employment. His house was within four hundred paces of the high road, by which many persons returned from the meeting, and he seated himself at his

window to watch the passers-by, hoping to be able to give information by which he might ingratiate himself with those in power. The services had continued until after dusk, therefore it was too dark to recognise individuals at that distance; nevertheless, he made out a list of sixty persons, and amongst the names were some who had, and others who had not, been there, and at the head he placed Mr. Mouillère and myself. He could form a very good idea, from the general character of his neighbours, of those who would be likely to attend such a meeting, and that was about as much as he really did know. On the deposition of this single witness—a man of indifferent character at best—before the Seneschal of Saintes, warrants were issued against us.

Two or three days before my return home, the Grand Provost and his archers were sent in search of us. The country people had had timely notice of their approach, and had concealed themselves so effectually in the woods that, after scouring the country in all directions, the archers returned with but one prisoner. They found the mason who had officiated, and no one else. They seized him, fastened him securely to the tail of a horse, and thus dragged him all the way to Saintes, a distance of fifteen miles. They took great delight in frightening him by the way, telling him all that would be done to him for his crime. The least he could expect would be to be hanged as soon as they reached the town.

It was late when they arrived, and they said that nothing but the lateness of the hour saved him from execution that night, which fortunately left him a solitary chance for life. "If," said one of the archers,

"you recant without delay, you may yet escape; but once get within the prison wall, and a hundred religions will not save you from death. All that is asked of you is to renounce the errors of Calvin, and do not you see how easily you can do that, without wounding your conscience, be it ever so tender? You only swear to renounce *errors:* if Calvin had none, you renounce nothing, it is a mere ceremony, and if he had errors you would not surely object to renouncing them." Those who surrounded him saw that the specious arguments made an impression, and they followed it up with others based upon his duty to his wife and children, who would be left destitute if he was taken from them. The poor fellow was overpowered by their crafty reasoning, he had no one near to strengthen his weakness, and it is not to be wondered at that he should at last have yielded to the tempter, abjured the errors of Calvin, and obtained life and liberty as the reward. The wakeful monitor, conscience, had slumbered for a short space, but she soon awakened and resumed her power most fearfully. After the recantation, the mason became a prey to the most frightful remorse; he was so wretched that he could not rest or sleep by night or day.

As soon as he heard of my return home, he hastened to me, threw himself at my feet, wept like a child, and declared that he had damned his soul by his weakness. He then related all the circumstances to me; he said it would be impossible to describe to me the torments he had endured, and that he could not pray for himself, but he implored me to pray for him. He looked upon his crime with such utter abhorrence, and was plunged into such depths of despair, that I clearly perceived it was

my duty rather to comfort than reprove the sinner. I endeavoured to convince him that the mercy of God was open to him, and I urged him to go at once to the Fountain for sin and uncleanness. I drew a parallel between his case and that of St. Peter, from which I thought he might draw consolation, as he had imitated the apostle in his bitter tears of repentance as well as in his fall.

He abjured once more, and this time it was the abjuring of his abjuration. His penitence was so sincere, that he felt no humiliation too great, and he asked forgiveness of every one he met for the scandal he had brought upon their holy religion. God brought good out of evil on this occasion, for he made the remorse of this unhappy man the means of strengthening the faith of many others, who saw, by his melancholy example, that man, with all his cruelty, can inflict no such torture as God causes to the consciences of those who deny him before men.

I was deeply grieved that I had not been upon the spot when this poor man was taken up, for I thought I might have accompanied him and prevented his recantation; and it determined me to do what I could to confirm the faith of the other members of my flock. I was told that there was a warrant out for my apprehension, so I rode over to Saintes to inquire into the truth of the report, and I determined to give myself up to the authorities, if it should be required.

I called upon the Lieutenant-General or Seneschal of the Presidency of Saintes to ascertain the fact, and he was malicious enough to deny that there was any such warrant out, though he was himself the very person who had issued it. He wished me to return home in

ignorance of the truth, for the purpose of inflicting upon me the ignominy and mortification that he supposed would be the result of making me a public spectacle, dragged to prison by the Grand Provost and his archers. I had a shrewd suspicion that it was so, and therefore went home with the determination to make the most of my time for the benefit of my poor neighbours. During the week I visited from house to house, prayed, and exhorted to the best of my ability.

At length I was informed that the Provost and his archers were on the road to our village, and that they were spending the night at Saujon, within two leagues of my house. I sent messengers to warn the people in the surrounding villages, in order that they might hide themselves in the woods. For my own part, my resolution was formed, not to shrink from the threatened danger, be it what it might, but rather to walk boldly forward to justify that which I had done in the fear of God. Some of my friends came to give me notice of the approach of the archers, and at the same time to offer me their houses as an asylum until the storm had passed over, but I declined their kind offers. I said to them, "It was I who induced the poor people to jeopardise their lives for our holy religion. I invited them to my house to join in religious worship, and having acted as their leader when no danger threatened, ought I not to continue at their head in the hour of peril? If I were now to flee, I should consider myself like the shepherd who is described in the gospel as an hireling, who fled at the sight of the wolf. Example, my friends, is more powerful than precept. I am determined to share the risks of my poor neighbours, for if I were absent from them, and they abjured their faith

for want of the countenance and support that I, as their leader, could give them, I should for ever feel that the sin rested upon my shoulder."

Seeing me so determined, my friends ceased to urge me to go with them, and when they left me I set to work to prepare for the morrow. I gave full directions to my servants for their conduct during my absence. I prepared a bundle of clothing and other necessaries to take with me to the prison, and then, before retiring to rest, I knelt down and prayed earnestly to God to give me grace and strength to support and guide me in the step I was taking, and in which I believed I had a single eye to his glory. My mind became so perfectly composed after this, that I went to bed and fell asleep almost immediately, and I slept so soundly that I did not waken until I heard the sound of the Provost and archers knocking at the door for admittance. The day was just breaking when I opened my eyes, and being yet only half awake, I trembled from head to foot, and felt a vague sort of alarm at I knew not what, and the thought actually crossed my mind that I would defend myself with the firearms which I had in my room.

Presently I collected my scattered senses, and knew what the noise meant, and then I called to mind the thoughts with which I had retired the night before, and I again implored the aid of my Heavenly Father, which was granted me on the instant, for I felt tranquillised almost immediately. I was displeased to hear my servants telling the archers that I was not in the house, and I opened the window, and put my head out to tell them that I should soon be ready for them, having made my preparations overnight. Upon this

they retreated a little, being afraid that I was going to fire upon them, and I heard the Provost give orders to his archers to be upon their guard. I told him he need not fear the weapons I had for my defence; I relied upon my innocence for protection, and I hoped to conquer by my constancy. I begged him to wait patiently a few minutes and I would accompany him. As soon as I had dressed myself I opened the door to him, and showed him my little bundle which I had prepared the night before.

The Provost proceeded to perform what he considered to be his duty, and he gave me an exhortation, to the effect that I ought to obey the orders of the king, and make a prompt recantation. He then gave me in charge of two of his archers, and he went with the rest to look for the other persons against whom he held warrants. They scoured the country in all directions without finding any of my accomplices in prayer. They seized upon a poor ploughman, whose zeal had never been warm enough to carry him to any illegal assembly, and he felt both pained and embarrassed to be suffering persecution without the consolation of having deserved it. He was tied to the tail of a horse, and sent forward to the place of rendezvous, with an archer for his guard, who was one of that tribe of booted missionaries who strove to make converts to his religion by oaths, threats, and cruelties. He frightened his poor ignorant prisoner exceedingly, who, when he saw me, cried out: "Alas! sir, are you also in the power of these cruel men?"

To which I replied, "I feel it an honour to be esteemed worthy of suffering in such a cause."

Hearing that no more prisoners were likely to be

brought in, we were ordered to proceed on our way. I had gained some favour with the archers who had me in charge by giving them money, and I was thus able to persuade them to indulge my companion, by lengthening his rope sufficiently for him to walk abreast with my horse. They also showed me personal consideration, for, as we were approaching the capital, they told me that they had received positive orders to tie my legs together under the horse, but that they would dispense with it if I would let my cloak drop low enough to conceal my feet entirely.

We entered the town of Saintes at five o'clock in the afternoon of a day near the end of April, 1684. We drew around us a crowd composed of two very different classes; the one clapped their hands, jumped for joy, and cried out in loud tones, "Hang them! hang them!" The others felt for us deeply; they stood aloof and wept.

My companion was greatly alarmed; I tried to impart comfort by speaking kindly, and taking his hand and pressing it affectionately, which seemed to give him courage, but it made the Papists very angry, for when they noticed it they redoubled their threats. We were taken straight to the prison, where many of the principal Protestants came that very evening to show their compassionate interest. They were without any minister at the time, both of theirs being in confinement at La Reolle.

I told the good people they would probably soon have an opportunity of showing the strength of their sympathy by action, but, in the meantime, I felt grateful for their kind words. I then told them that I felt assured it would not be long before my poor neighbours

would be my companions in prison, and then I should look to them for contributions towards their support. After they had left me, I made a bargain with the jailer to pay him so much a day for a bed for myself, and for the use of his private apartment.

I could easily have avoided imprisonment by flight, but I had resolved to stand my ground, for the benefit of the poor people to whom I had ministered. I thought that by sharing their confinement I might be able to prevent those who should be hereafter brought to prison from changing their religion. I determined, without loss of time, and before suspicion of my object could be aroused, to make the only arrangement by which I could hope to be useful to them, and that was, to obtain permission to pray aloud night and morning in the prison, an undertaking which hitherto, so far as I knew, no minister had dared to attempt.

After supper I entered into conversation with the jailer, and told him that there was one thing I wished to mention to him, namely, that it was my habit to pray aloud to God, night and morning, and that it had become so necessary to me that I had no peace of mind if I were debarred from it, and he would find me in such a case a most morose, unhappy, disagreeable inmate; but if I were allowed to follow my usual practice he would find me a cheerful companion, and one who would give him no trouble. I said to him that I wished to show him all possible respect, and had not the least idea of annoying him by praying in our joint apartment; therefore, if he saw no objection to it, I would select as my altar the corner of the common prison behind the door that led to our room.

He was disposed to be facetious, and said, I should

find him, like the devil, not quite so black as he had been painted, but that all my holy water would not make him drop the keys out of his hand.

"Very well," said I; "I am glad to find that we agree so well; you may retain possession of the key of the prison, and I will endeavour to obtain that of eternal happiness."

I went directly to the corner I had named, knelt down, and began to pray aloud; I did not call any one to join me, but, as I had expected, my companion threw himself on his knees at my side, and a poor Protestant who was imprisoned for debt was glad to avail himself of the privilege, and knelt also. My prayer was chiefly composed of thanksgiving to Almighty God, that, amongst his many faithful followers, he had been pleased to select me to suffer persecution for the truth of his gospel, and I implored his grace to enable me to do my duty in this new sphere. I did not forget to make mention of the choice of Moses, rather to suffer persecution with the people of God than to sit upon the throne of Pharaoh. I also named, as an example, the zealous protestations of St. Paul, that neither death nor life, nor principalities nor powers, should be able to separate him from the love of God, which is in Christ Jesus our Lord. I also prayed for the King, that it might please God, in whose hand is the heart of the King, as the rivers of water, that he turneth it whithersoever he will, to incline his heart to examine for himself the pure faith against which he had issued so many edicts, and that he might be turned from its persecutor into its nurse and father.

I went on the following morning to pray aloud in the same corner, and continued regularly night and

morning, by which means the poor ploughman became confirmed in his faith, and felt bold enough to disregard alike the promises and threats of the Papists. The jailer and his wife had been accustomed to have haughty, turbulent spirits to deal with, and mine was so different, that they could only suppose I was disordered in my intellects, when they found that I considered it a privilege to be imprisoned.

## CHAPTER V.

Provost and archers make another tour—Twenty country people brought to prison—Well supplied by Protestant brethren—Prayer—Indictment—Confrontation—Recollement—Examination of witnesses—Apply to be set at liberty—Accusation of the King's Advocate—Dungeon—Removed to Town Hall—Bribery proposed to me.

When I had been in prison about ten days, the Provost and his archers set out upon another circuit to look for those who had been at our meetings, and, as I had foreseen, the country people would no longer flee. They had received timely warning, and the timid retreated to the woods, but the Provost was met by more than one hundred and fifty persons, who accosted him with the utmost intrepidity, saying: "We have all attended these holy meetings and prayed to God in the woods, and we are ready to justify our conduct."

The number who presented themselves was much greater than those against whom he held warrants, so he was obliged to make an examination, and he drew off to one side all those whose names did not appear upon his list. After this rejection, the number left was still too large to take to prisons already well filled with Papists who had been committed for real crimes, so the Provost declared he would take only twenty. A holy strife then arose amongst these followers of the Lord as to who should be of the number.

The archers were themselves struck at the scene they beheld. "What are you about?" said they.

"Do you set no value upon life? What fury urges you to the gallows? Think for a moment of your wives and children! What will become of them?" They tried every expedient to intimidate them, and swore to them, by all that was sacred, that if once they were taken to prison they would only exchange it for the rack, the gibbet, or, at any rate, the galleys. They adduced numerous instances of such and such persons, who, for similar offences, had been hanged, broken on the wheel, etc., etc. It was all of no use, their words seemed to act like wind upon fire; the more furious and violent were the archers, the more was the zeal of the people kindled.

At length, by a refinement of cruelty, the Provost determined to leave behind those who were most anxious to go, and he selected those to take with him who appeared the least eager. They were bound together two and two, as dogs are coupled for hunting, and tied to the tails of the horses. These poor countrymen betrayed not the least fear; they bade adieu to their wives and children with dry eyes. The wives also did their part to sustain their husbands, and they saw them led away without a murmur; they had put their hands to the plough, and did not look back; they placed full trust in Him who has promised to be a husband to the widow and a father to the fatherless.

It was known in Saintes where the Provost and archers had gone, so the good Protestants were ready to minister to the temporal necessities of the prisoners who might be brought, and it was certainly not more than half an hour after their arrival at the prison, when ten beds with bedding complete were sent to them, and an abundant supper likewise. It deserves

to be recorded that, to the honour of the Protestants of Saintes, they continued to furnish the same liberal supply during the whole time that the poor people were imprisoned. Manna was not more abundant in the wilderness than food in the prison.

The beds were ranged along one side of the large common room, apart from the Papists. In the evening, when I went to prayer as usual, they all knelt around me, and God, who has promised a favourable answer to the prayer of faith, answered ours by pouring into our hearts a holy joy and peace which cannot be described. Those only can understand it who have tasted for themselves.

I soon found the advantage of the plan of praying aloud which I had adopted; for when attempts would be made to undermine the simple faith of these poor people, and they would be puzzled with doctrinal arguments they were unable to answer, they would speak amongst themselves of their difficulties, and as I walked up and down the large room I listened to what they were saying; and when the hour for prayer arrived, I availed myself of what I had overheard, and I used to frame a petition in such a way as to furnish them with an answer. I would pray that if the enemies of the Lord should ask me such and such questions, and make use of such and such arguments, I might receive the promised aid of the Holy Spirit, and be ready to answer in such and such a manner for the faith that was in me. I thus contrived to baffle all the arts of the Bishop's Chaplain, and to prepare the people for his daily visits to them.

The Bishop himself and many other Papists came to see them, and were unceasing in their efforts to make

some of them fall, but, thanks be to God, it was all in vain. This went on for about three weeks, and then they began to think they had discovered the secret of our strength, so they determined to remove me; and they hoped that when the poor countrymen were left to themselves, they might work upon their fears as successfully as they had done upon the mason. I had foreseen this step, and taken precautions accordingly. I showed them that prayer had proved the invincible armour of our faith, and I therefore recommended them, if I should be taken from them, to continue praying aloud, one for the rest; and if he also should be removed, to let another take his place, and continue it so long as even two should be left together. For their further encouragement, I told them that I did not think it at all improbable that by following this plan we might all be placed in the same room again.

The King's Solicitor had made out an indictment for the offences of which I had been guilty in the prison; it contained three distinct charges:—

1st. I had taught in the prison, and thus I had prevented my companions changing their religion.

2nd. I had given offence to the Roman Catholics who were in prison.

3rd. I had interrupted the priest in his celebration of Divine worship.

I have neglected to name that there was a small chapel attached to the prison, where the priest said mass every morning, and I had purposely selected the same time for our devotions, because the Papists were then generally absent.

Two of the witnesses against me, whose ears had been offended by the holy name of God being pro-

nounced within their hearing, were men who had waylaid a neighbour on the highway, murdered him, and mangled his body, for which crime they were afterwards broken on the wheel. Oh! how infamous for a Huguenot to dare to pray to God in the presence of such worthy Catholics! and wound their delicate consciences with his fanatical discourse! Great God! what times!

Before removing me, I was brought into court for examination, and they began first with the offence for which I had been originally committed to prison.

On these occasions, in France, the accused is permitted to put as many questions as he pleases to the witnesses, in the presence of the Seneschal or President and the Registrar; and he has the right to have such answers as he considers favourable to himself committed to writing. This is called the "*confrontation.*"

The President, on behalf of the King, cross-examines both the accused and the witnesses, and has all the answers recorded that he considers sufficiently important. This is called "*recollement.*"

Upon this *confrontation* and *recollement* all the instructions for the prosecution turn. They are read by twelve or fifteen judges, who are called counsellors, and are lawyers, as a matter of course. At the time of judging, the witnesses are not brought to the bar for examination, as is the practice in England, but the *confrontation* and *recollement* are produced as evidence. You are to understand that each witness has been separately examined, without knowing what any other has said; therefore it is an excellent plan for eliciting the truth. It is all-important, you will perceive, for the accused to be on the alert, so that if there is any false statement made by a witness it may be discovered.

The only witness who could be produced against me, to give evidence as to the crime for which I had been brought from home, was Agoust. He had made oath that he saw me on Easter day among the poor people, returning from a religious meeting in the woods. I have already mentioned that he was a pettifogging attorney, and, consequently, he might be expected to be very well qualified for the task he had undertaken, of supporting a falsehood without contradicting himself.

In the end, we generally find truth triumphant, and so it was on this occasion, for I extracted from him at different times, and amidst a host of useless questions, the following replies :—

Firstly. That the time he saw me was in the dusk of the evening.

Secondly. That he was standing at his window when he saw me.

Thirdly. That I was in Mr. Mouillère's meadow.

Fourthly. That the distance was about a musket-shot from where he was standing.

Fifthly. That it was not in my way home from the woods.

You will readily believe that I only obtained these answers at long intervals, putting many irrelevant questions to him in the meantime, in order to make him lose sight of the inconsistency of his present replies with those already recorded.

The President was out of all patience with me for consuming so much of his valuable time in asking foolish questions.

As Agoust had been brought up a Protestant, and had turned Papist to retain his office as attorney, I endeavoured to rouse his conscience to some feeling of

remorse. I put together the answers I have given above, and said to him: "Miserable wretch that you are; was it not enough that you should deny your baptism, and renounce your religion yourself, but you must also employ false testimony, to put temptation in the way of those whom God has sustained by his grace? Now, look at your own statement, and give God the glory.

"You say you were at your window in the dusk of the evening, and that you recognised me at the distance of a musket-shot. What sort of eyes do you pretend to have?"

He was much confused at this, and said: "At any rate, I thought it was you."

"Write down that," said I to the Registrar.

The President, seeing his prey about to escape from the snare, got into a violent passion, and accused me of abusing the witness. "You have," said he, "perplexed and confused him. I will not allow such proceedings."

"What!" said I, "are you sorry that I have forced the truth from his lips? I looked up to you as my judge, but I now see reason to fear you as my persecutor."

I spoke to the Registrar several times, requesting him to write down the last most decisive answer, but he looked to the President for permission, and *he* shook his head. I would not yield, and insisted upon it that he should write down that the witness no longer said he had seen me, but only that he *thought* he had seen me.

The President wished to dictate it in modified terms, but I said to him, "I declare to you, that if this last

answer be not written down, verbatim, as the witness spoke it, nothing shall induce me to sign my *confrontation.*" So I gained my point, and it was written down. I scarcely believe I should have succeeded, but from the fear he entertained of my entering a protest against his proceedings, which would have been to his great dishonour.

I had parried the first blow successfully, and you shall now hear how I replied to the dreadful accusation of having prayed to my God in prison.

The two witnesses already mentioned, who were afterwards broken on the wheel, were the first to be examined, in order to obtain their evidence before it might be out of reach from their execution. One of them was of a Protestant family, and he could remember nothing more than that he had heard me say, "Our Father, who art in heaven." The second was unable to remember even as much as that. The third witness called up was the jailer, and he had made the accusation that I had prevented the recantation of the prisoners.

I said to him: "Did you ever hear me speak to the people on the subject of religion?"

"No," said he.

"Did I even call them to prayers?"

"No."

I put no further questions to him.

The fourth witness was his wife, and she was expected to prove that I had interrupted the priest in his celebration of mass. She was possessed of some talent, and she was a great bigot, therefore more dexterity was required in dealing with her.

You must bear in mind that the chapel was sepa-

rated from the main building of the prison by a small court, and also that it was on the ground-floor. The common room of the prison was in the second story, and I prayed in that corner of it which was most remote from the chapel. I had my back towards it, and I always spoke in a subdued tone of voice, only just loud enough to be audible to those around me. It would, indeed, have required lungs much stronger than mine to have made myself heard in the chapel. The President himself well knew that it was an impossibility; and had there been no other evidence of the falsity of the accusation, the non-appearance of the priest who was said to have been interrupted was sufficient. Had the complaint been true, he would certainly have been summoned as a witness.

When the wife of the jailer came forward, I complained to her of the injustice of preceding witnesses, and said that I was sure such a devout woman as she was could not have been shocked to see poor people, for whom punishment was in store, humbling themselves before God, and that, as all my expressions were drawn from the Holy Scriptures, they could not have given offence to a good Christian.

She replied, that my words had not given her offence.

That was written down.

"However," said I, "you had a much better opportunity of hearing me than any of the other witnesses. Do not you remember one morning, when I was praying, that you passed from one room to the other, and came quite close to my feet?"

"Yes; I remember it very well."

I had that written, almost in spite of the President,

who considered the question utterly useless. After a few unimportant queries, I asked her if she ever heard me call any one to prayer.

"No," said she; "but as soon as they see you kneeling down they run like wild-fire."

"Did you ever hear me forbid any of the people to change their religion?"

"No," said she.

I then inquired whether she was able to remember a sermon she heard from one of the preachers of her own religion. She appeared piqued that I could entertain a doubt upon the subject, and answered, most unhesitatingly, that she could remember it. I did not require that to be written.

I then apologised for giving her the trouble, but humbly begged of her to oblige me by repeating to the President any passages she could remember of my prayers, because I felt assured he would find nothing to reprehend; he would rather esteem me for them, than wish to bring punishment upon me.

She was abashed at having to acknowledge any deficiency in the memory of which she had just now boasted, and she was therefore compelled to tell the truth, and to say that she could not oblige me, because I always spoke in so low a tone that she could not hear what I said.

That was written, and I was satisfied.

We both signed the *confrontation*, or, more properly, the refutation of the accusation. I then requested the President to set me at liberty, for I pointed out that every one of the witnesses had given contradictory evidence, and upon such, he could not think of sending me to the worse prison, with which I had been threatened.

The King's Advocate replied, in an indignant tone, that I had been guilty of holding illegal assemblies within the prison.

I answered pleasantly enough to that accusation: "You are wrong to impute that crime to me. The Grand Provost and his archers are to blame for it, and if you will order the prison doors to be opened, I will take upon myself to disperse the assembly without loss of time."

"It is no jesting matter," said he; "you have prevented the conversion of these poor people."

I then spoke with more seriousness, and said to him: "You must perceive, by the *confrontation*, that you are mistaken in what you say; but, for the sake of argument, I will suppose it to be otherwise; but even then, the constancy of the prisoners could not be attributed to me. I look upon the conversion of the soul as exclusively the work of the Holy Spirit, and therefore, perseverance in our religion proceeds not from the influence of man, but from Him only who tries the heart and the reins, and strengthens whom he pleases. I am ashamed," said I, "to plead before Christians, as Christians formerly pleaded before Pagans. Now, just imagine yourself in the situation of one of us; what would you think of a religion which should impute it to you as a crime that you had prayed to God out of the deep gulf of your affliction? Would you be inclined to embrace such a religion?"

The King's Advocate appeared disposed to relent upon my making this appeal; but the President remained inflexible, and gave an order to have me taken to the dungeon of the Tower of Pons.

I spoke once more to him with much warmth and

indignation: "I feel persuaded you are convinced of my innocence, and therefore I think you are unmindful of your duty, when you are more inveterate against me than the King's Advocate, who, in virtue of his office, is my prosecutor. If you think you can prevent my calling upon my Creator by putting me in a dungeon, you are very much mistaken. The greater my affliction, the more importunate will be my prayers; and when I call upon God, I will not forget to pray for you, that he will give you a better mind."

He replied, "I want neither your prayers nor your lectures."

He then called upon the sergeant to do his duty, and I was removed from the court.

I was placed, at eight o'clock in the morning, in a dark, miserable, filthy dungeon in the Tower of Pons. It was already tenanted by one of the culprits who was awaiting his trial for murder. We had not much conversation with each other. He asked me if I knew what was the general opinion entertained of him. I told him that he was believed to be guilty of the crime of which he was accused. He then asked me if I could tell him anything of the mode of examining by torture. I said that if they were really guilty of the crime, it was more than probable that some one of them would confess it, under torture, and his confession would be sufficient to condemn the rest.

"What," said he, "if I go through the torture without confessing, and another accuses me falsely, shall I be broken on the wheel all the same?"

I said that all the particulars might be given with such circumstantial detail, that he would find it impossible to deny any longer.

He cried out in great distress, "Ah, Jesu Maria!" His tone of voice removed from my mind any doubt I might have entertained of his guilt. I felt compassion for the poor wretched man, and tried to turn his mind to the contemplation of a future state. I told him that if he would only repent truly of his sins, he might be forgiven. God's mercy, I said, was still open, if he would only apply for it through the Saviour who died for him.

He was curious to know what crime could have brought me to be his companion in such a place; and when I told him, he said, "Alas! sir, why will you not change your religion? This is a sad place for one like you."

Poor fellow! I doubt not he would have acted up to the advice he gave me; and the probability is, that if he had been brought up a Protestant, he might now have saved his life by recantation.

On the following day he was put to the torture, ordinary and extraordinary; he uttered not a syllable; but one of his companions made a full confession, and all three were broken on the wheel.

Owing to the unceasing importunity of Mademoiselle de la Burgerie, afterwards wife of Colonel de Boisron, I was taken out of the stinking dungeon at nine o'clock the same night. She was well acquainted with the President, and she represented to him in the strongest language the infamy of his proceedings, and gave him no peace until he signed an order for my removal, and gave it to her.

My next prison was just the opposite; instead of being under ground, it was very high, in a small tower at the top of the Town Hall of Pons, open to the town-

clock, circular in its form, ten or twelve feet in diameter, and with two rather large grated windows. I procured a small bedstead, a table, and three chairs, and made myself as comfortable as I could. I was altogether dependent upon the caprice of the President, who would sometimes forbid all access to my apartment, and at other times he would grant admission to any and every body who would pay the door-keeper a trifle for the trouble of taking them upstairs. During the three months I was in confinement there, I was visited by many worthy, excellent persons, through whose instrumentality I was enabled to send prayers, copied by unknown hands, which I prepared to suit the wants of my fellow-sufferers in the prison at Saintes. I had the unspeakable satisfaction of learning that they persevered in their daily devotions, and that they remained a united band of Christians, not one of whom could be persuaded by threat or bribe to recant.

It is worth mentioning, that during my solitary imprisonment I was never once disturbed by a visit from any bishop, Jesuit, priest, or monk, though a day never passed without some of them visiting my companions. No one proposed to me to change my religion, and I felt the truth of the saying, that if you resist the devil he will flee from you.

The President gave out that I was kept in confinement until there was time to prepare the process; but it was hinted to me again and again that I might let myself out with a silver key. I had only entered the prison for the benefit of my poor neighbours, therefore I was determined not to come out of it by means entirely out of their reach. I had also another reason, which alone would have been sufficient to make me

decline this plan, namely, that it would hold out an inducement to the avaricious President to treat other Protestants with severity, in the hope of extorting money. My advocate, Mr. Maureau, one day took out his purse, and showing me the gold and silver, he said, "Here is the key of your prison."

"I am fully aware of it," said I, "but I never will make use of it."

He and some other kind friends would gladly have arranged the matter themselves, and not suffered me to pay a single farthing; but I received some intimation of what they were about to do, and I told Mr. Maureau that I would scorn such a proceeding, and that if he dared to take the step without my consent, I would proclaim publicly that the President had taken money to enlarge me.

## CHAPTER VI.

Trial before the Presidency—Digression—Defence—Angry discussion with the President—Query—Reply—Sentence.

THE month of August had come round by the time that the process was ready to be brought before the Presidency in the hall of justice.

In this court the prisoner has to depend upon himself, he is not allowed the help of an advocate to plead for him. The door is locked, and guarded by archers. The President sits in the centre, the judges or counsellors on each side; the Registrar remains in the lower part of the hall, and the prisoner is usually seated near him, on a three-legged wooden stool, as a mark of disgrace.

There is a saying in France, "He has sat upon the stool," which is tantamount to the English phrase, "I have seen him hold up his hand at the bar."

The testimony recorded in the *confrontation* is read to the accused, and he is asked if it be correct, and if the signature attached to it be his. The judges then examine him more fully, and if it be a case which admits of appeal to Parliament, the answers are recorded. As soon as the examination is over, the accused is taken back to prison, and the sentence of the Court, in writing, is sent to him by a sheriff's officer.

In preparing for my defence I thought much more of my poor neighbours than of myself, because I was

really innocent of the charge in the indictment, they were not. Knowing that they would not be assisted by an advocate, I could not help feeling some apprehension for them, and I determined, if any opportunity offered itself, I would say something applicable to their case. I thought it possible that I might be able to soften the hearts or alarm the consciences of the judges; and I made it a subject of special prayer to God.

I will make a digression here, which you will presently perceive is not altogether irrelevant. My apartment in the tower of the Town Hall looked down into the courtyard of the residence of one of my judges. He was a very passionate man, much addicted to gambling and dissipation, but at the same time he was said to be an able jurist. Two or three days before my trial I was awakened out of sound sleep, about midnight, by this man swearing and cursing in a loud tone of voice. He had just returned home after losing a large sum of money at the gambling-table; he was mad with vexation, and was venting his rage upon his innocent wife and children. I thought I heard blows, but of that I was not sure.

To proceed with the trial. When I entered the hall of justice, the Registrar civilly offered me the three-legged stool. I would not sit upon it, for I said I was not a criminal to deserve such disgrace. He attempted to force me upon it, which the Court perceiving ordered him to desist, and one of the judges smiling, said: "Mr. Fontaine is a young man, and he might lose a good match by being made to sit there."

I made him a profound bow.

I was asked whether I had not prayed to God in the woods on Easter Sunday?

I said, "No, and I can produce any number of witnesses to prove an alibi, if you will allow me to call them. I spent that day at Coses."

Very little was said about my crime in prison, because I acknowledged unhesitatingly that I had prayed there, but in a low tone of voice.

After some other questions, they asked me if I did not know that his Majesty had issued a declaration forbidding illegal assemblies.

I thought that God had now most assuredly opened the door for me to say something on behalf of my fellow-prisoners, and I replied: "Gentlemen, I am aware of it, and I have read the declaration over and over again, and I can find nothing in it which forbids people assembling to pray to God. I look upon it as the height of injustice to his Majesty to pretend that he calls such assemblies unlawful, and you, who are the interpreters of his declaration, ought to have more respect for him and for your own reputation as Christians, than to give it so bad an interpretation as to call assemblies illegal, to which no arms are carried but the Old and New Testament, and where no words are uttered but such as find an echo in those sacred volumes, and where prayers are offered up for the prosperity of the King and his kingdom, and for the conversion of those who persecute the Church of Christ."

A curious interruption occurred here. My advocate, Mr. Maureau, had been listening at the door, and he was afraid I should injure my cause by speaking so boldly, so he put his mouth to a crevice and cried, "Hist! hist! hist!" and ran away. The door was ordered to be opened, but the offender was not to be seen, so they

contented themselves with guarding it more carefully. This incident roused the attention of the judges, and they evidently hoped I should let fall some unguarded expression they might use to my disadvantage, so they encouraged me to proceed, which I did as follows: "Illegal assemblies, gentlemen, it appears to me, are assemblies where something is done contrary to law, such as tumultuously assembling in arms to conspire against the State; and I see none other to which it can be applied without losing sight of the correct meaning of words. If I were to extend its application, it is evident it should be to those meetings held in summer on Sunday evenings, where they play, dance on the green, quarrel with one another, and blaspheme their Maker on his appointed day of rest. Such assemblies might perhaps fall within the meaning of the declaration; however, I do not hear of any one being taken up for attending *them*, while the prisons are filled with those whose only crime has been praying to God. In the name of all that is sacred, gentlemen, how dare you give such an interpretation to his Majesty's declaration without trembling to think of the wrath of the King of kings? You who assemble nightly at balls, where they dance, speak evil of their neighbours, squander their money, and perhaps lose in gambling that which is wanted at home for the support of wives and children, to whom they prove a burden and a curse, rather than the blessing they ought to be—you, I say, who are now sitting in judgment upon others, will one day stand before the just Judge of all the world, and in that awful day, think you that he will condemn those who have worshipped him in spirit and in truth, or those who have frequented your assemblies?"

"Aha!" cried the President, "your rebellious spirit breaks out at last. You not only sermonise and reproach us, but you say the King issues declarations, wherein he forbids assemblies where they pray to God, and permits those in which the Divine Majesty is blasphemed. Registrar, that is the sense of his reply, write it down."

"It is not," said I.

He then rose up in great anger, and said, "I am void of understanding if it mean anything else."

Some of the judges were disposed to be more patient, and proposed they should listen to what I had to say.

This was good policy on their part, for an appeal to Parliament was open to me; and if I would not sign my name to the answers recorded, they might get into trouble, because they would then be required to verify upon oath every word they had made the Registrar write as coming from me.

"Gentlemen," said I, "the sense of what I did say I take to be this; that the King, by his declaration of such a date, never meant to prohibit assemblies where they pray to God, but much rather balls, and Sunday evening assemblies for dancing on the green, and more especially those wherein they conspire against the State."

"No," said the President, "that is not it."

"Well, gentlemen," said I, "to put an end to the dispute, I am very willing to dictate, verbatim, to the Registrar all that I have said;" and I was about to begin.

"What!" cried the President, "you do not surely expect us to listen to that long sermon over again; no, that would be rather beyond endurance."

At last, in order to save the trouble of the long reply, they consented to take the following as the tenour of it:

"According to my judgment, the declaration of his Majesty does not forbid assemblies where they only pray to God; and I think those who extend its application so far, depart from the intention of his Majesty."

This was written down, and I signed my name to it.

The President, by way of showing my stubbornness, as he called it, to the Court, then said to me: "Mr. Fontaine, we have no more questions to put to you as an accused person, but merely as a matter of curiosity. I wish to have your opinion, whether you think a private individual—we will say, a mechanic, for instance—can understand the Holy Scriptures as well as the learned doctors and councils."

I answered, "I must make some discrimination before I reply to your question. Suppose the individual in question should be blessed with the aid of the Holy Spirit, and the doctors and councils should not—which I think very possible—then I am of opinion the former would understand the sacred volume the best, because the same Spirit which dictated the Scriptures is necessary for their correct understanding. Our blessed Lord and his poor fishermen found themselves opposed by the scribes and Pharisees at Jerusalem. To come nearer to our own days, I certainly think that Luther and Calvin understood the Scriptures better than all the popes, cardinals, and councils put together."

At these words they all arose, crying out, "Jesu Maria! What infatuation!"

"Ere long, gentlemen," said I, "we shall all be summoned to leave this vain world; and we shall then see whose has been the infatuation."

I was then taken back to prison, and my poor neighbours succeeded me for trial in the hall of justice. I was well pleased that I had been able to put in a word for them. I had certainly shown the judges that, if they condemned me or these poor people, they might, in their turn, fear condemnation from Him whom they had forbidden us to worship.

The sermon which it was reported I had preached to the Court made a great noise in the place, and became a topic of conversation both among Protestants and Papists, each dressing it in his own fashion. The judges said I had put the rope around my own neck. I received visits of condolence from the principal Protestants in the town. Many letters were written to me on the subject from various places. They seemed to be unanimous in censuring me for my indiscretion, in speaking so freely before my judges. However, when I told the whole truth, and they understood how cautiously I had worded my replies, and more especially when I told them what had actually been recorded, they no longer blamed, but were disposed to overwhelm me with commendation.

The next day I received my sentence from the hands of the sergeant, and I appealed to Parliament immediately.

My sentence was that I must pay a fine of a hundred livres to the King, for having prayed in prison, and be declared for ever incapable of exercising any function of the holy ministry.

My companions were condemned to make the "amende honorable," to be banished from the province for six months, pay all expenses, estimated at one hundred crowns in specie; and a fine of six thousand

francs was laid upon us all collectively and individually. They had included me in the sentence of the people, though they had no proof against me, because they intended to make sure of the money, and they knew that I had some property, and my poor neighbours had little or none.

I tendered the hundred livres imposed upon me individually, and then demanded my enlargement, or, at any rate, the liberty of going in and out of the prison. This was refused me ; and, therefore, I was under the necessity of calling upon my friends to present my appeal to Parliament.

## CHAPTER VII.

Appeal to Parliament—Factum—President's remark—Sentence reversed —Registrar refuses copy of decree—Apply for redress—Return home.

The Parliament of Bourdeaux, or rather of Guienne, then held its sittings at La Reolle, and by its order we were removed to the prison of that town, which was so full that the jailer, contented with the payment of his entrance fee, allowed us to go and come on "parole" as we pleased. This promised to be a very advantageous arrangement for me, as I could thus have the opportunity of making personal application to Parliament, proving my own innocence, and exposing the injustice of the Presidency of Saintes in its true colours.

I had my *Factum* printed, of which the following is a true and faithful copy:

### "FACTUM.

"James Fontaine is accused of two things. The one, of being found in the assemblies held in the wood of Chatelars, near Royan; and the other, of having been heard praying to God in the prison of Saintes. With regard to the first accusation, it is based upon the testimony of only one witness, named Agoust, who

made affidavit to having seen him at the distance of one hundred paces from his own house, and two hundred paces from the place where the assemblies were said to have been held. At the *confrontation*, this witness admitted that he only thought he had seen him from a window, and that, too, in the dusk of the evening, at the distance of three or four hundred paces; and upon the strength of such testimony as this, the said Fontaine has been confined four months in the prisons of Saintes, which are extremely rude in their accommodations. The charge of praying to God rested upon the evidence of four witnesses, who contradicted themselves upon cross-examination; and it appeared that the said Fontaine merely knelt down in a corner of the prison, and spoke in so low a tone that the jailer's wife, after acknowledging that she passed within one pace of him when he was kneeling down, was not able to repeat a single word of what he had said. After the breviate of the case was completed, the Seneschal, in the most extraordinary manner, refused to judge, and the said Fontaine was obliged to take legal steps in consequence; and after four months' delay, the Attorney-General's deputy, recognising the injustice of the proceeding, called for further inquiry, and the sentence resulting therefrom is the subject of the present appeal. The said Fontaine has been declared guilty of contravening the King's edict, and has been condemned to pay a fine of a hundred livres, and declared for ever incapable of exercising the functions of candidate or minister. The said Fontaine appealed. He tendered the sum of one hundred livres, the fine imposed upon himself individually, and desired to be set at liberty. This was refused; but he has

since obtained permission to go in and out upon condition of returning to the prison.

"This is a brief statement of facts, and the said Fontaine now proceeds to justify his appeal. In the first place, the testimony of a single witness is not sufficient under any circumstances; and the witness in question merely testified to seeing him on the highway, and not at the place of meeting, and confessed afterwards that he only *thought* he had seen him. A witness, to be depended upon, should speak with certainty, and not by *credit vel non credit* any more than by hearsay. And, furthermore, it can be proved that the said Fontaine was at Coses, distant three leagues, on the day and at the hour named by the witness.

"As to the second accusation, could it, among Christians, be considered a crime to pray to God, and that, too, in the actual words dictated by our Blessed Lord to his disciples? Surely the very situation of a prisoner would be likely to make him, if a Christian, pray more fervently and frequently than ever. He could appropriate the language of the royal prophet, and say, 'Out of the depths have I cried to thee, O Lord;' and God, who is the judge of the quick and dead, will not condemn him for it, whatever man may do. In order to convict, there should be proof of words having been used that could admit of evil construction; so far from it, all that has appeared in evidence is, that he was seen on his knees in a remote corner of the prison, and one witness heard him say, 'Our Father, who art in heaven.'

"The said Fontaine concludes with the prayer, that this, his appeal for justice, may be favourably considered, the former decision reversed, and he be re-

leased from confinement and from all fines, costs, and damages.

"MONSIEUR DE LABOURIN, *Reporter.*

(Signed) "DUMAS, *Attorney.*

"Presented 6th August, 1684."

When I presented this *Factum* to the President of the Parliament, I said to him, "My Lord, I here present you with a true statement of facts, and if you find, upon examination, the slightest discrepancy or exaggeration when you come to compare it with the evidence which will be brought before you, I am willing not only to have the sentence of the Seneschal confirmed, but increased penalties added to it."

He read it over with attention, and then said to me, "I can scarcely imagine that this is correct. The Seneschal can have no inducement for acting thus."

"My Lord," said I, "his ruling passion is the spirit of avarice, which he hides under a specious display of false zeal; he only joined me with the poor people, in the sentence, to make sure of obtaining payment of the fine and costs. I can assure you his fees of office have been levied with an unsparing hand."

There are certain fees which are the perquisite of the reporter, who is the one among the judges to whom is confided the examination of the process. The fees vary in amount according to the importance of the cause. The Seneschal had an idea that our suit would be profitable, and he took care to have himself appointed reporter for it, and he made most exorbitant charges.

The form of proceeding before Parliament is the same as before the Presidial Court.

When I entered the hall of justice, the sergeant offered me the stool, as in the other court, but I cast a look towards the President, who did me the favour to exempt me from the opprobrium. I was treated most respectfully, no unnecessary questions were asked, and I received full justice. I obtained a final decision, reversing the sentence of the Presidency of Saintes, and acquitting me entirely. My poor neighbours, for form's sake, were banished from the province for six months. The Seneschal of Saintes was ordered to return the hundred livres that I had deposited, and he was prohibited from receiving fees on this or any future occasion where the King was the prosecutor. Two grievous blows for the Seneschal.

It was necessary that I should obtain a copy of the decree in order to regain my liberty, and then I must exhibit the copy to the Seneschal of Saintes, to compel him to pay me back my hundred livres.

The Registrar was, like some of the others with whom we had to deal, very fond of money. I applied to him for a copy of the decree, and offered him eight or ten pistoles for payment. He would not let me have a single copy unless I paid him for twenty-one, which, he said, would be required, one for each prisoner. I knew as well as he did that one would be sufficient, and that the jailer would set us all at liberty upon exhibiting one single copy.

I preferred a complaint to my reporter, who recommended me to go and make it in person to my lord the President, which I did, and he told me I was to command the Registrar, in his name, to furnish me with a copy, paying only for that single one.

I went promptly and cheerfully with this order to

the Chief Registrar, but he was a great man who interfered little with the business of his office, and he sent me to his deputy, one Cardon, who said it was none of his business. I returned to the Chief Registrar, for I did not begrudge my steps, and he told me to tell Cardon, from him, to speak to the President. For several days I was kept on the move, going from one to the other without any prospect of redress, and I then began to see the object of all this delay. I found that this day was the last upon which the Court would sit before the Christmas holidays, and the Registrar and his deputy knew that if Parliament had adjourned, and the Lords of Parliament were dispersed to their several homes, I should be completely in their power; I should have to pay their full demand for twenty-one copies, or remain a prisoner during the whole holidays.

I was almost in despair; Parliament had then met to move the adjournment until after the Christmas holidays, and I had neither solicitor nor advocate to help me. I determined to make a desperate effort; I wrote my grievance upon a slip of paper, and managed to get into the hall when the doorkeeper was engaged elsewhere. I made a profound bow, said nothing, but held up my hands in an attitude of supplication towards the Lord President. Cardon was there, and called to the sergeant to seize and expel the intruder: he hoped to have had me pushed out before I was recognised by the President; but, most fortunately, he had observed my entrance as well as Cardon, and he called out to me, "Mr. Fontaine, have you not obtained your deed yet?"

"No, indeed, my lord. What does it benefit me to have found favour in your eyes, and that you have done

me justice, when it is in the power of Mr. Cardon to prevent my obtaining the necessary record of it? Parliament once adjourned, he will leave me to rot in a dungeon. My despair has made me bold enough to enter this hall unbidden, and throw myself at the feet of your lordship, as a petitioner for simple justice."

The President was extremely indignant, and he called out, "Mr. Cardon, how dare you disobey my orders? What have you to say for yourself, that ought to save you from being punished as you deserve?"

He began a shuffling sort of apology about not having received the instructions of the Chief Registrar.

I was on the point of contradicting him, but my reporter, Mr. Labourin, who wished well to my cause, put his finger on his lips, to show me that I ought to remain silent; and I presently saw that it was the best policy, for the anger of the President was only increased by an apology that appeared to set at naught his own authority.

"And am I to understand, Mr. Cardon, that you consider an order from me a dead letter, unless it be confirmed by the Registrar? If you know your duty no better than that, it is time that I should have done with you."

Cardon was in great dismay, and he begged pardon with all humility, and he assured the Parliament that he would attend to the matter immediately.

The President then addressed himself to me, and said, "Sir, if you cannot get your deed to-day, come and tell me; and when you have received it, let me know how much you have paid for it."

I made a low bow and withdrew, very well satisfied with the success of my bold attempt.

I waited patiently near the door, to be on the spot to waylay Mr. Cardon as soon as the Parliament was adjourned. I asked him to give me my deed, and he replied he was going home to his dinner, and I should have it after he had dined. I determined not to lose sight of him, and followed to his mansion, which he observed, and told me I had better follow his example and go and get my dinner.

"No," said I, "I will neither eat nor drink until I am possessed of my deed."

I maintained my position outside of his door for about two hours; when, seeing neither him nor the deed, I knocked. A footman opened the door a very little way, and held it so that I could not possibly get in: he told me his master was out. I was not to be deceived in that way; I remained at my post, and saw several persons admitted. At last, two well-fed Franciscan friars came to the door, whom I followed in, unobserved, and keeping close in their rear, rather crouched down, I managed to get into the office; and there I waited in concealment until they had finished their business, and, as they retired, I rose to my full height, and stood like a spectre before Mr. Cardon.

"What devil placed you there?" said he.

I replied, "I entered under the auspices of the good fathers who are just gone."

He handed me the deed, and I gave him in gold the one-and-twentieth part of the sum he had demanded for furnishing the full number, and, much to my surprise, he returned to me five or six crowns.

"How is that? Are you satisfied?" said I.

"No," said he, with much bitterness, "nor shall I be until I see you with a halter round your neck."

"When people are hung for praying to God, I shall have reason to be afraid, and you will be able to sleep in peace."

Having given him this reply, I took the deed away with me, and presented it to the jailer, who released us from our "parole," and we were at full liberty.

I should not have dwelt upon this subject at so great length, but for the purpose of showing you the variety of difficulties we had to contend with. Every one seemed to think he had a right to impose upon a poor Protestant, even down to a registrar's clerk.

From this detail you may learn the necessity of standing up for your rights with firmness, and the duty of using every energy to overcome the obstacles in your path, instead of sitting down quietly, as some indolent persons do, to complain of fatigue and rebuffs, without making an effort. Remember, God has promised his blessing to the diligent hand, as well as the upright heart.

In the course of the day I called to take leave of my lord the President, and to thank him for all his kindness. I then turned my steps towards Saintes, quite victorious, with the deed in my hand. I made the Seneschal refund the hundred livres already named, and once more I set foot within my own dwelling. The expenses I had incurred during my imprisonment amounted to two thousand livres.

Most of the poor people returned quietly to their own homes, and were allowed to remain there without molestation. They received contributions from charitably disposed Protestants to an amount that made

ample amends for the loss of time and injury to their families, from deprivation of their earnings, during their imprisonment.

The history of our persecution spread far and wide, and I received many letters of congratulation upon the courage and successful result of my appeal to Parliament. Amongst others, the Marquis de Rouvigny, father of Lord Galway, wrote me a complimentary letter. He had the management of much of the business of our Reformed Churches.

## CHAPTER VIII.

Persecution of 1685—Meeting of ministers and elders—My opinion opposed to the majority—Meeting of Protestants at Royan—Mr. Certani dissuades from emigration—Interview with him—Gloomy forebodings—Departure of Protestants—Dragoons appear—I leave home—Visit sisters—Traverse the country—My betrothed.

THE year 1685 opened with a bitter spirit of persecution far beyond all that had preceded it. There was no longer the slightest semblance of justice in the forms of proceeding; the dragoons ravaged and pillaged without mercy, resembling in their progress a lawless and victorious army taking possession of an enemy's country. In the history of the past we look in vain for any record of cruelties such as were inflicted upon the unoffending and unresisting Huguenots. They were not accountable to any one for their acts; each dragoon was a sovereign judge and an executioner; he who had ingenuity enough to invent any new species of torture was sure of applause, and even reward for his discovery. My blood boiled under the sense of injury, and I desired earnestly that the Protestants should take up arms in a body, and offer resistance, instead of waiting quietly to be slain like beasts at the shambles.

Early in the year I received an invitation to attend a meeting of ministers and elders at Coses, to hold a

consultation as to what ought to be done in the present cruel crisis.

Twelve ministers and as many elders were present in answer to the summons. As I was only a candidate, and not a minister, I had no right to appear in such a meeting, and still less to give a vote; but my deportment in prison had gained me so much reputation, that young as I was, the ministers requested to have my opinion.

I pointed out to them what I considered the great error of which they had been guilty, namely, preaching the doctrine of non-resistance from their pulpits. I said it appeared to me that our quiet submission to all the grievous edicts and declarations of the King had encouraged him to go on. Our obedience to one edict only paved the way for another more intolerable to be issued, and I thought we might blame the timid policy of the day for much that we had endured. I dissented totally from the generally received doctrine that our lives and estates are the property of the King; and I thought such an admission reflected discredit upon our forefathers, who had obtained for us, sword in hand, the privileges which were now taken away from us. To make short of the matter, my opinion was that there was nothing left for us but to take up arms and leave the issue to the Lord of hosts.

I was listened to thus far with impatience, and they then rubuked me sharply for the carnal spirit I had evinced in my remarks, which they said was the reverse of the patience and long-suffering taught in the gospel, which at the utmost extremity permitted nothing but flight.

I replied that we were men as well as Christians, and

that as men we had rights to maintain. If a compact entered into with our fathers, in virtue of which they laid down their arms, was broken, we were certainly called upon to enforce its fulfilment, and if necessary, even at the point of the sword. I entreated them to reflect that it was impossible for this immense Protestant population all to leave the country. I was interrupted by them again, they had not patience to hear me, but I entreated them to let me say one word more; and I made a solemn appeal to them, to the intent that they should well consider, before deciding against resistance, how many thousands of souls would probably be lost. The poor creatures, unable to bear the sufferings inflicted by their cruel persecutors, would be almost sure to yield and abjure their faith, but if we could put arms in their hands, they would willingly shed their blood, and sacrifice their lives, in defence of the truth.

The meeting was not disposed to heed my counsel; I was rather considered to be an impetuous, headstrong youth, and we separated without deciding upon any line of action.

When the dragoons made their appearance in our province, they were for a time kept away from the sea-coast. They had orders to overrun all the other districts first, and hence a rumour became current that sailors were to be spared.

The Intendant of Rochefort sent a letter to Royan, recommending the people to change without dragoons. A large meeting was held to deliberate upon the preparation of a suitable answer to this smooth letter. My voice was raised, as you may suppose, in favour of resistance. I said I was convinced that we could rally

around us a party strong enough to possess ourselves of Rochefort and Brouage in less than a week.

They would not listen to me; and I verily believe that nothing short of the feeling of regard for myself individually, and the respect for my family, generally entertained throughout the neighbourhood, would have prevented some who heard me from giving information, and handing me over to justice.

They concocted a reply to the letter without my aid; the tenour of it was, that they would obey the King in all things consistent with their duty to God, but nothing would induce them to change their religion.

They told a very different story when the dragoons really came amongst them, for the principal men proved to be arrant cowards, and trod one upon another, trying who could get into the church first to make recantation. There was much more courageous and unshaken faith amongst the poor country people.

Before the dragoons appeared, a good many sailors embarked with their families, and crowds of persons followed them to the sea-shore, with the desire of going also, if room could be found in the vessels. It was on this occasion that a Mr. Certani, the Catholic Curé at Royan, a sensible, respectable man, went after them to the shore, and dissuaded many from embarking by making them a promise that Royan should not be visited by dragoons. He said the King loved his brave seamen too well to allow them to be disturbed. He gave additional weight to his advice by telling them that if what he had said to them did not prove true, they should be at liberty to burn him alive in his house. Some were persuaded by him to change their plans and return home; others, less credulous,

embarked, happily for themselves, while they had the opportunity.

I was from home on that day, and when I returned, and heard of the proceedings, I went to M. le Curé, and told him I was come to bid him farewell, for I was certain we should soon have the dragoons in our parish, and I did not mean to trust myself to their tender mercies, if I could help it.

He urged me to do as many others had done, appear to change, which would answer every purpose.

I answered that I could not lull my conscience sufficiently to act in that way.

He then told me, in confidence, that he was himself overwhelmed with grief at the state of things. He feared the just judgments of God would overtake the Catholics for forcing the Protestants to approach the altar without faith, and to partake of that Holy Sacrament, which should only be received by the sincere in heart.

"I fear," said he, "War! Famine! and Pestilence!

"War!—What is more probable than that the princes with whom so many Huguenots have taken refuge should be aroused to avenge them of their persecutors?

"Famine! For who will cultivate our fields? There will remain to us only old men, women, and children; all our young people are leaving us; and what an army may be raised for our adversaries out of the brave young men whom we are driving away!

"Pestilence! Generally the last scourge, following upon the heels of famine. And who can say that we do not deserve such chastisement from the Almighty, for our profanation of his holy altar?"

The Curé spoke with great force on the subject, and he really appeared to have the gift of prophecy, for what he anticipated all came literally to pass; but he only lived to see the commencement.

The veteran army of France, formidable to the whole world, had been everywhere victorious until it made war upon the Saints; and then it experienced the most gloomy reverses. The soldiers appeared shorn of their strength, and God took from them their ancient valour. We have seen this army of torturers and persecutors fly from the face of an enemy whom they formerly scorned, and seen them driven from their entrenchments, and forced to precipitate themselves into the water, like the swine of the Gadarenes, in the fear of enemies who once dared not quit the shelter of their fenced cities to encounter them. The glory of Louis, called the Great, whose ambition aspired to universal monarchy, departed from him when he raised his hand against the people of God, and he lived to reap his reward in seeing himself despised in his old age, as he deserved to be. Famine and poverty covered the face of the land. The gold and the silver disappeared, and their places were supplied by a species of enchanted paper, which perished before it was consumed, and still remains in portfolios, as a memento of what has been lost. Pestilence also has marched over that doomed and wretched land.

France! miserable France! my dear native country, wilt thou never open thine eyes, and unstop thine ears, and understand the language in which God has spoken to thee? Shall man say, I am stronger than my Maker; I have entirely destroyed the Reformation; I have disarmed the God who protected the Protestants;

and I have caused a god of wafer to be adored in his stead? No, no; God is not mocked, he will protect his faithful servants, and preserve his holy religion from destruction. Never canst thou, O France! enjoy thine ancient prosperity, whilst thou art the persecutor of God's elect. So long as his faithful servants were cherished in thy bosom, and the promises made to them in the Edict of Nantes carefully observed, his blessing was upon thee, as it was upon Abinadab, while the ark rested in his house. Thou hast driven them forth with cruelties unheard of, and thy prosperity has departed with them. The floods have gone over thee. Oh that thou wouldst return to the Almighty and confess thy sins, and cease to forbid his true and pure worship; and his blessing would return to thee, and thy days would be bright, and prosperity would appear again within thy borders.

Sympathy for my dear native land has carried me away from the object of my visit to M. le Curé. To resume; I begged he would not persist in drawing upon himself the indignation and revenge of an infuriated community, which would assuredly follow the arrival of the dragoons.

"You deceive yourself," said I, "if you really believe that they will not be sent into our district. If they come, remember the penalty you will have to pay; you have given the people permission to burn you in your house, and I solemnly declare to you, that I this day heard a man, a stranger to me, swear by all that he held sacred, that if you had deceived the people, he would roast you alive, and carry the news to Holland." He turned pale at this, and said that he had spoken to the people so strongly, in consequence of a letter he

had received from the Intendant of Rochefort, which contained a positive promise that the dragoons should not come. He took out the letter, and gave it to me for perusal.

After I had read it, I said to him: "How could you think of making yourself answerable for the Intendant? Suppose he should not keep his word with you, think in what a dangerous position you will be placed. I beseech you, as you value your life, go to the people before it is too late, take back your promise to them, and let them see the letter, and then they can judge for themselves as to the credit they are willing to give to it."

He thanked me for my advice, and, what is more to the point, he followed it, and went down to the seashore to tell the people the actual state of the case, so that they might decide for themselves.

During the three following days great numbers embarked, and on the fourth the dragoons* made their appearance. All who were left, and did not intend to recant, fled for concealment to the woods.

I left the home of my childhood, never to return to it, about midnight. I took with me about five hundred francs, which was all the ready money I had, two good horses, upon one of which I rode myself, and my valet was mounted upon the other, with a portmanteau containing a few necessaries. I was well armed, and I had resolved, if I should encounter dragoons, to sell my life as dearly as possible.

My house was amply furnished, and I had removed nothing from it. It was taken possession of by eighteen dragoons in two hours after I quitted it; they

* See Note at end of chapter.

lived there until they had consumed or sold everything they could lay their hands upon, even to the bolts and locks of the doors.

I passed through Coses about three o'clock in the morning, and found dragoons were still there. They had made all the people abjure, except about five or six persons, so they were all quartered upon those. When any one announced his intention of changing his religion, he was at once relieved from the presence of the hated dragoons, who dispersed themselves amongst those who still held out.

I rode rapidly forward, choosing the byways, with which I was well acquainted in that part of the country. At break of day I was near Gémosac, and was much startled by coming so suddenly upon a troop of soldiers that I was seen by them before I had time to retire. They had been quartered at Gémosac, and had made the people who remained there perform the duty of the times, as they called recantation, and were hastening elsewhere to make more converts. I knew that if I were recognised I should, in all probability, lose my life; but I concluded that my best chance was to ride fearlessly forward, and salute them as I passed. My horses were noble animals, worthy of carrying a general officer and his aide-de-camp. I had scarlet housings with black fringe, and holsters for my pistols; and though I was dressed in black, I had taken the precaution of putting on a large periwig, and crape upon my hat, in order to evade the suspicion that might otherwise have attached to my dress. The officers, thanks be to God, took me for a country gentleman, and returned my salutation very civilly.

The first stoppage I made was at the house of my

aunt Jaguald, my mother's sister. Her son had changed his religion to escape dragooning, but the old lady was unshaken, and I believe she remained so to the day of her death. I gave her all the spiritual instruction and consolation that I could during the day and night I spent with her.

I went next to Jonzac, where I had two married sisters living, and, sad to relate, they had both recanted to escape the dragoons. I was extremely depressed, but continued my travels towards Meslars, to visit my dear sister Anne, and my heart was cheered to find this, my favourite sister, firm in her faith, even though her husband had abjured his religion. She gave him no peace until she persuaded him to take her out of France. After several days of sweet, delightful converse with her, I went to St. Mesme to see Mr. Forestier and my sister Mary, but I found they had fled.

Wherever I went I tried to do some good, strengthening those who were firm, denouncing those who had fallen, and trying to persuade them to abjure their abjuration. It was distressing in the extreme to see the vast numbers who had made shipwreck of their faith.

Many individuals there were who had borne unmoved the bitter tortures of persecution, and who had been stripped of their property without yielding to temptation, and yet at last gave way under the influence of specious arguments from false friends, who represented to them that, as it was a commandment of God to honour and obey the King, they failed in duty to Him when they refused obedience to the monstrous decrees of the King. They thus became idolatrous renegades, and gave adoration to that which they knew to be nothing more than a morsel of bread.

In travelling about the country I discovered an extent of defection that was most lamentable, and I was so afflicted and depressed by it that I became sick; I lost my strength and spirits, and suffered much from bilious vomitings. I often encountered parties of soldiers, and I had become so low-spirited that I used to think I should not be sorry if they took away my life.

You must know, that though I was a poor soldier on foot from my lameness, I was by no means a contemptible opponent when mounted. I was an excellent horseman, and so good a shot that I could hit a mark at twelve or fifteen paces with my horse at full gallop. One of my horses was an Arabian, remarkably fleet; if I gave him the bridle he would move with the swiftness of a racehorse, stretching out his legs, and then doubling them under him, so as to bring his body very near the ground. The eyes of the rider were dazzled by the rapidity with which he passed over the ground, but there was no uneasiness from the motion. I knew that none of the dragoons could overtake me when mounted on him, and I determined, if they should pursue me, to fight like the Parthians, wait for any one of them who should distance the rest by the fleetness of his horse, shoot him, gallop off, and load my pistol to be ready for another. I scarcely feared a whole company when I was riding my Arabian, for they could not approach me in a body, and one by one I was sure I could dispose of several of them. In addition to this, I was very well acquainted with that part of the country, which gave me a great advantage over them, and in extremity I could have availed myself of windings and thickets among

the woods where they would not dare to follow. I made every preparation that I could for self-defence; but my reliance was not so much upon that as upon the protection of my Father in heaven, whom I tried to serve to the best of my power, and who, in his infinite mercy, has upheld me through many and great dangers as well then as at other periods of my life.

I was much aided by some of the enemies of the gospel during my wanderings. My little stock of money was dwindling rapidly away, and I had no prospect of obtaining any more, so I had to think how I could make my present supply hold out the longest. I dismissed my valet as an unnecessary expense, and, at the same time, hit upon a plan for recruiting one of my horses while I was travelling about on the other. Between Jonzac and Gémosac there stood an old castle belonging to the Count of Jonzac, who lived much at court, and followed the fashion of the day among the courtiers, in being a great persecutor of the Protestants. I had taken rest occasionally at a small tavern on his estate, where I felt myself very safe, for I was personally unknown to the people, and as they were all Papists there was no fear of any dragoons making their appearance. Mine host was a humane, simple peasant, who always received me with kindness. I told him I had some business to transact which kept me from home, and obliged me to ride through the country a great deal, and I should esteem it a favour if he would take care of one of my horses while I was making use of the other. I said that I expected to pay for it, as a matter of course. He sent for a groom from the castle who had charge of the horses belonging to the Count, who, finding he could make a little

money, very readily consented to put my horse in the meadow, and attend to it. I used to return there every week or two, or three, as might be convenient to me, and change my horse, leaving the jaded animal to recruit in the meadow. I pursued this plan regularly for at least three months, and I found the people uniformly kind and faithful to me during the whole time.

It was by no means uncommon for me to be six or seven days without being able to undress myself, or even so much as draw off my boots; afraid to venture abroad in the daytime, I generally rode from place to place in the night.

My troubles were increased by the great anxiety I felt lest any evil should befall that worthy and pious woman whom God gave to me afterwards for my beloved partner and helpmate, and my greatest earthly comfort—your dear mother. She was concealed in the house of a Mr. Mechinet, where I feared she might not be safe from persecution, and therefore I was on the look-out for a better place of refuge, and I found it for her under the roof of a Mr. Brejon, an advocate, who had changed his religion. There was no fear of his being visited by dragoons; besides, he lived at Pisauyau Castle, the seat of the Duke of Montausier, of whose estates he had the management. I felt that no asylum could be found that offered greater security.

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NOTE TO PAGE 99.

The Protestants lost most of their strong places during the reign of Louis XIII., and the remainder in that of Louis XIV., so that they were entirely at the mercy of the King, and he promised to secure to them liberty of conscience, and he kept his word until his latter days, when he began to think more upon religious subjects, and under the

influence of Madame de Maintenon, and his confessor, La Chaise, he determined to convert all the Protestants in his dominions to Catholicism. Colbert, the Minister of Finance, though a Catholic himself, estimated at its real value the superior industry of the Huguenots, and he opposed violent measures successfully, so long as he lived. After his death, in 1683, the monarch had no one to restrain him, and the bigoted counsels of the confessor, and the Chancellor, Le Tellier, and his son, strengthened his own resolves. Almost all the noblemen and courtiers recanted, and Louis thought he had only to say the word, and their example would be followed throughout his dominions. Missionaries were appointed, and furnished with large sums of money, to make converts; they gave in flattering reports of their success; but this method was thought too expensive, and a cheaper plan was to be tried. All Protestants were excluded from public office, children were allowed to recant at the age of seven years, and severe penalties were enacted against relapse. This caused emigration, and those in power opened their eyes wide enough to perceive that in the departure of seamen and artisans they were losing many of their most valuable subjects, and to put a stop to it they issued an edict prohibiting emigration on pain of death.

The Protestant churches were next ordered to be demolished, and no less than seven hundred were destroyed even before the revocation of the Edict of Nantes.

The last measure adopted was that which has been known by the name of *dragooning;* and if we had not the most undoubted testimony on the subject, it would be impossible to believe that such horrors could have been perpetrated under the mask of the Christian religion.

A day was appointed for the conversion of a certain district, and the dragoons made their appearance accordingly; they took possession of the Protestants' houses, destroyed all that they could not consume or carry away, turned the parlours into stables for their horses, treated the owners of the houses with every species of cruelty, depriving them of food, beating them, burning some alive, half-roasting others, and then letting them go, tying mothers securely to posts, and leaving their sucking infants to perish at their feet, hanging some upon hooks in the chimneys, and smoking them with wisps of wet straw till they were suffocated; some they dipped in wells; others they bound down, and poured wine into them through funnels, until reason was destroyed; and many other tortures were inflicted, some even more horrible than the above-named.

## CHAPTER IX.

Revocation of the Edict of Nantes—Preparations for flight—Difficulties and dangers of embarkation — Land in England—Cheapness of bread—Speculation in grain—Cruelty of a captain of a vessel.

In the month of October, 1685, the Edict of Nantes was actually revoked* by that great persecutor, Louis XIV. Of course, no choice was now left for Protestants; flight was the only alternative.

I went to Marennes to make preparations in good

* This act has been incorrectly termed the Revocation of the Edict of Nantes. All its provisions had been repealed long ago by royal edicts and ordinances, except the bare toleration of Protestantism in some few towns and districts. The edict of the 22nd October, 1685, forbade all exercise of the Reformed religion, ordered the clergy to expatriate themselves within a fortnight, unless they would recant, and in that case their incomes were to be increased one-third, and continue to their wives. All infants were required to receive Popish baptism, and every one caught in the attempt to escape (unless he was a minister) was condemned to the galleys for life.

In 1686 the enactments were still more severe. A Protestant taken in the act of public worship was punished with death, and all Protestant clergymen, whether natives or foreigners, were to be executed. To increase the vigilance of the soldiery, a reward of three or four pistoles was given for every Protestant that was taken up.

In spite of the care with which the coast and frontiers were guarded, it is believed that not less than 50,000 families made their escape, and they enriched every land that received them, carrying arts and manufactures and industry in their train; and it has been remarked by close observers that their descendants, up to this day, continue to be distinguished for virtue and respectability.

earnest, and I was so fortunate as to find an English captain of a vessel, with whom I was able to make a bargain. He agreed to take me, and four or five persons with me, to England, at the rate of ten pistoles each, and it was arranged that we should assemble at Tremblade for embarkation. I went immediately to fetch your dear mother, Anne Elizabeth Boursiquot, and her sister Elizabeth, and my niece Janette Forestier; the latter was my god-daughter, and I felt it incumbent upon me to provide for her safety.

I mentioned the plan to some few persons, and I expected they would have rejoiced at the prospect of getting away, but their fears were stronger than their hopes, and they dared not venture to encounter so many dangers. The coast was carefully guarded both by sea and land to prevent emigration.

We went to Tremblade to be ready, and took up our abode in the house of a man who was to act as our pilot because he could speak English. He was a very imprudent as well as a drunken man, which made our situation very dangerous while under his roof.

After several days of cruel suspense, the captain sent us word that he should be ready to sail the next day, and he wished us to be in readiness also. He said that he should pass between the Isle of Oléron and the main-land, and that if we would be on the sands near the Forest of Arvert, he would send a boat ashore for us.

We set off during the night, and had two horses to carry the few little possessions we were able to take with us. In the course of the following day, upwards of fifty persons assembled on the sands, with the hope that they might be taken on board the vessel, and

make their escape with us. Most of them were very young, and they had not taken due precaution to conceal their intentions, so the Papists became aware of what was going on, and they gave information of it, upon which the Custom House detained the vessel. We waited anxiously all day, in utter ignorance of the cause of delay, and while we were in this painful state of suspense I called the people around me and addressed them; then we all knelt upon the shore, and I offered up a prayer suited to our distressing condition. You will find a copy among my papers, and I am sure when you read it you will be convinced that it was a prayer of the heart as well as the lips.

The Curé of Tremblade had heard that a number of persons were collected on the shore, and he had the curiosity to come down and see for himself. He brought with him a man who had formerly been a sort of juggler. They were once so near to us that we actually saw their little dog, which was rather in advance of them, when they were providentially met by two fishermen, who had seen us, and whose sympathies were enlisted in our favour, and they purposely misled them. They enlarged to them also upon the great danger they were in of losing themselves amongst the sand hills, and they offered to act as guides, and led them to a path by which they would be sure not to stumble upon us.

At night some of our friends sent horses down for us to return to Tremblade. Fifteen or twenty of us were taken in by a man who had changed his religion. He did it unwillingly, and was in a dreadful fright all the time, for there was a fine of a thousand crowns laid upon any one who was discovered to have harboured

a Protestant; and houses were liable to be searched at any moment upon the slightest suspicion. After concealing us during the whole day, his fear got the better of his humanity, and towards night he turned us all out of his house, saying to us: "I have damned my own soul to save my property, and I am not going to run the risk of losing it for you. Take your chance elsewhere, or do as I have done." We were much depressed by this unkind treatment, but we knew not what was best for us, and it turned out that we had great reason to thank God that we were not allowed to spend the night where we had passed the day. Some one had given information that led the magistrate to suspect the place of our concealment, and we had not quitted the house more than half an hour before a justice of the peace and some soldiers went to it, and examined every part most carefully in search of secreted Protestants, but found none.

Tremblade is a very populous place, and before it was visited by the dragoons it did not contain more than twenty Papists, but all the Protestants had recanted who remained there. We did the best we could amongst them, one finding shelter here, another there; and I must acknowledge that we experienced much more of humanity and Christian hospitality amongst the wives of the poor fishermen than we did with the comparatively affluent. We passed the next four or five days in the cottages of the former.

At last the captain of the English vessel came to La Tremblade, to tell me that he was afraid he should not be able to take us on board. However, he said he meant to go to sea the next day, and he should pass between the islands of Ré and Oléron, and if we were

disposed to run the risk of going out there in small boats, he might receive us on board after he had got rid of all visitors, custom-house officers and others, and that he could not possibly assist us in any other way. That very evening, the 30th November, 1685 (French or New Style), we embarked in a little shallop as soon as it was dusk. Our party consisted of your dear mother, your Aunt Elizabeth, Janette Forestier, myself, two young men from Bourdeaux, and six young women from Marennes, twelve in all, in place of the fifty who were ready to embark a few days before. Under cover of the night we passed, without being observed, all the pinnaces that were keeping guard, as well as the Fort of Oléron. At ten o'clock next morning we dropped our anchor to wait for the ship. We had instructed our boatmen that in case of being pursued, they were immediately to run the boat ashore, abandon her, and then "sauve qui peut."

I was, as usual, well armed to meet any emergency, and I had resolved to defend myself to the last gasp, and never to be taken alive. Thanks be to God, our merciful guide and preserver, I was not put to the trial, for he watched over us and blinded the eyes of our enemies.

We had agreed with the English captain that when we saw him we should make ourselves known by hoisting a sail and letting it fall three times. About three o'clock in the afternoon we first espied the vessel, but she had the official visitors and pilot still on board. We watched her movements with intense anxiety, and we saw her cast anchor when she reached the extreme point of the Isle of Oléron; then she put out the visitors and pilot, took her boat on board again, got

under way and sailed towards us. It was a joyful sight; we felt confident that we had surmounted every difficulty, and we expected in a very few minutes to be under full sail for England. Our joy was of short duration, for at that moment one of the King's frigates hove in sight and gradually approached us. She was one of the vessels constantly employed on the coast to prevent Protestants leaving the kingdom; and all who were found were seized, and the men sent to the galleys, the women to convents. No language can describe our consternation at this sudden change in our prospects; a moment before the cup of happiness was at our lips, and now dashed to the ground.

We were at the distance of a cannon-shot from the frigate, and what would she think of us? We were in a little bit of a boat, at anchor, in a place which did not afford safe anchorage even for large shipping. She cast anchor, ordered the English vessel to do the like, boarded her, and searched every nook and corner, without finding any French Protestants on board except Mr. Mausy, the minister, whose departure was authorised by law, and his family, who were with him, and had passports. What a blessing that we were not on board at this time! Had the frigate been only one hour later in appearing, we should all have been lost. After the search, the Englishman was ordered to sail instantly. The wind was favourable, so he could make no excuse, and we had the misery of seeing him leave us behind. He could not even see us, for the frigate was between him and our boat.

Our situation was deplorable, we were in a state of perfect despair, and knew not what to do, for danger stared us in the face alike in every direction. If we

remained where we were we should certainly excite suspicion, and the frigate would send to overhaul us. If we attempted to return to Tremblade, the chances were a hundred to one against our succeeding. To add to our dismay, our poor boatman seemed incapable of exertion—he did nothing but cry and lament over his infatuation that he should have allowed himself to be pursuaded to take us on board. He and his son, who was also with us, had been Protestants, and they had abjured under compulsion. He knew well that nothing short of a halter awaited them, if caught in the act of aiding Protestants to make their escape.

I may truly say, that prayer has been my resource in all difficulties through the whole course of my life. I betook myself to it on this occasion, and I felt a strong persuasion that God would not suffer us to fall into the hands of his enemies and ours, but open a way for our escape.

All at once I thought of a feint which, thank God, proved successful, and effected our deliverance. Having considered that the wind was fair to Rochelle and contrary to Tremblade, I said to the boatman, "Cover us all up, in the bottom of the boat, with an old sail, then hoist your sail and go right towards the frigate, pretending to endeavour to gain Tremblade; and if they should hail you from the frigate, you must say you are from Rochelle, and going to Tremblade. And it would be well for you and your son to counterfeit drunkenness, tumbling about in the boat, and then you can, as if by accident, let the sail fall three times, and so inform the English captain who we are."

He determined to abide by my counsel, and he immediately covered us all up with a sail, and actually went

within pistol-shot of the frigate. As I had expected, she hailed him, asked whence he came, whither he was going, and what he had on board.

To all which questions he replied as I had instructed him.

"But what made you cast anchor?" said they.

"I was in hopes," he said, "that the wind would change, and I might make Tremblade; but it is still too strong for me."

At that moment the son fell down in the boat and dropped the sail, his father left the helm, and, instead of hoisting the sail at once, took a rope's-end and pretended to chastise him, the hard blows falling on the wood and making a great noise. The son cried out lustily, and the people in the frigate threatened that if the father had not more patience with his son, they would be with him directly, and treat him in the same way. He made excuses for himself by saying that his son was as drunk as a hog. He then ordered him to hoist the sail again, and he resumed his station at the helm. The son let it fall a second time, almost as soon as he had raised it, and repeated the same manœuvre a third time; and thus we managed to give the English captain information of who we were, without exciting the suspicions of the officers in the frigate. They were so fearful of some accident happening, that they called out to our boatman not to think of making Tremblade, for night was fast approaching, the wind contrary, and he would inevitably be lost. They advised him to return to Rochelle with the fair wind, which was exactly the advice we wished to receive from the frigate. Our course was instantly altered, the boat was put before the wind, and we bade them adieu very cordially

in our hearts, but we still remained closely covered at the bottom of the boat.

In the mean time, the English vessel had answered our signal, but she was getting fairly out to sea, and we dared not follow her for fear of the frigate, which still remained at anchor. About twilight the boatman said we must make the attempt while it was yet not quite dark, or we should be swallowed up by the waves. We had no sooner altered our course than we observed the frigate take up her anchor and set her sails. We naturally thought that she had noticed us and was preparing to pursue us, and we again turned towards Rochelle, in great agony of mind. We should all have preferred instant death to capture, for we were aware of our own weakness and frailty, and we feared persecution might destroy our constancy. A few minutes put an end to our anxiety, for we saw the frigate steering towards Rochefort, and we again changed our course and made for the English vessel, which slackened her rate to allow us to overtake her. We went on board with the frigate still in sight. A blessed and ever-memorable day for us, who then effected our escape from our cruel enemies, who were not so much to be feared because they had power to kill the body, but the rather from the pains they took to destroy the souls of their victims.

I bless God for the multitude of his mercies in earthly enjoyments also. He allowed me to bring to England the dear one whom I loved better than myself; and she willingly gave up relations, friends, and wealth, to be the sharer of my poverty in a strange land, where we could worship God according to the dictates of conscience. I here testify that we have

fully experienced the truth of that promise of our blessed Saviour, to give an hundredfold more, even in this present life, to those who leave all and follow him. We have never wanted for anything: we have not only been supplied with necessaries, but comforts, and oftentimes luxuries also. Certain it is that a man's life consisteth not in the abundance of the things that he possesseth, but in the enjoyment he has of them; and it is in this sense that I would be understood when I say that we have received the hundredfold promise in the gospel; for we have had infinitely more joy and satisfaction in having abandoned our property for the glory of God, than they can have had who took possession of it.

We had contrary winds, and were eleven days on the voyage. We suffered a little from shortness of provisions, especially water, but we could not venture into any French port for a supply.

We landed on the first day of December, 1685—English or old style—at Appledore, a small town in the Bristol Channel, below the River Taw, which goes up to Barnstaple. After paying passage-money for the party, I had only twenty gold pistoles left. God had not conducted us in safety to a haven, there to leave us to perish with hunger. The good people of Barnstaple were full of compassion; they took us into their houses, and treated us with the greatest kindness. Thus God raised up for us fathers and mothers and brothers and sisters in a strange land.

The first thing that struck me on my arrival in England was the extreme cheapness of bread. What with sea-sickness and shortness of provisions on board

ship, we had suffered a good deal, and we were very anxious for something to eat as soon as we landed.

The first act, after getting out of the vessel, was to return thanks to God for his merciful goodness in having brought us safely to the shores of England; the second was to ask for bread. We were supplied with very large biscuits, such as in France would have cost twopence each, and to my surprise I was told that here they only cost one halfpenny. I was doubtful of the fact, thinking I might be misled by my ignorance of the English language, so I gave a penny to a little girl, and asked her to buy me some bread. She went to a baker, and, sure enough, she brought me back two of these large biscuits. It instantly occurred to me that any one who could buy grain here, and ship it to France, must realise a large profit; but, alas! I had no money. I knew that there were some French Protestant refugees living at Plymouth, who had brought considerable property over with them; and perhaps if I were to suggest this plan to them, they might be willing to lend me some money to join them in an adventure. But I wished to be perfectly well informed on the subject before speaking to them; so, having learned that a corn-market would be held next day at Bideford, I walked over there, and took a man understanding both French and English to act as interpreter. I found that the finest description of wheat could be bought at the rate of two shillings and sixpence, or three shillings at the outside, for such a sack as in France would cost two crowns.

I then made inquiries about export duties upon grain, and I ascertained that, on the contrary, a draw-

back was allowed at the Custom House on the exportation of grain, when the price was as low as it was at this time.

In four or five days after our landing I was taken into the house of a most kind and charitable gentleman, a Mr. Downe. I requested him to lend me a horse to ride over to Plymouth, to confer with my friends and fellow-countrymen there. I found upon opening my plans to them that they had, like me, been struck with the low price of grain, and had invested all their money in it already to ship to France, so I had my trouble for nothing, and I returned to Barnstaple in rather a pensive mood.

After revolving the matter in my mind during a sleepless night, I decided that it would be right to let my host have the benefit of my knowledge, as a small return for his hospitality, for it was possible he might be disposed to send some corn to France. He entered into my plan very readily, the more so from having been engaged in trade in his youth. He had been to Spain as supercargo of a vessel on one occasion, so my project was quite in his way. He said he would willingly risk as much as £300 or £400 upon it, and he most generously offered to give me half the profit. I hesitated about the propriety of accepting it, because loss was possible, though profit was probable, and if it should be loss, how could I pay my share of it? Upon further consideration I made up my mind to accept his offer, but to provide against loss by effecting an insurance upon my half, for which I paid a premium of two and a half per cent. to insure me against loss both in going and returning.

The whole of my personal property consisted of twenty pistoles in gold, six silver spoons, one of them a very handsome silver gilt, with the initials I. D. L. F. engraved upon it. I had great value for that spoon, it having been used by my father when he was upon his travels before he was married, and my mother gave it to me in the same case he had carried it in. I had also a silver watch, and a rose diamond worth ten or twelve pistoles. My intended wife had a gold chain for the neck, a pearl necklace, an emerald, and a diamond worth five pistoles. If any loss occurred which was not covered by the insurance, I thought that we could pay for it by the sale of our possessions, enumerated above. You observe I have put your mother's articles in the list, for though not yet united by marriage, we felt our interests were one and the same from our mutual vows, our affection, and our confidence.

Mr. Downe chartered a vessel of about fifty tons burthen, loaded her without delay, and consigned her to Mr. Boursiquot, a brother of your mother, and to Peter Robin, a distant cousin of mine. You may guess their astonishment at receiving such a consignment from their relation, whom they had pronounced to be a madman, to abandon his country, forfeit his property, and go to a foreign land, as they predicted, to die of hunger. They would scarcely have lent him five sous, and in less than five weeks after his departure from home, he sends to them a vessel laden with corn of the value of 6,000 or 7,000 livres. It appeared absolutely incredible.

The profit would have been very great if it could have been sold instantly; but the King had sent for

corn from foreign countries, which arrived about the same time mine did, and that which belonged to the royal speculator was ordered to be all sold before the cargoes of private individuals could be touched. Nevertheless, the profit was considerable, and the return cargo, nine tuns and three hogsheads of Bourdeaux wine, some chestnuts, and salt, also sold to advantage.

Mr. Downe prepared to make a second shipment, and he was persuaded by some friends that the first cargo would have done better had it been consigned to a regular merchant—the English seldom know when they are well off—and I, from a foolish diffidence, did not stand up for my cousin as I ought to have done. The vessel was, therefore, much to my sorrow and to our great loss, sent to a merchant at Marennes, who understood merchandise rather too well for us. He swallowed all the profits in his enormous charges, and then, instead of returning, as we had instructed him to do, the best Bourdeaux wines, he shipped the vin du pays which he had received in the way of trade from the peasants, and he invoiced it to us at the price of real good wine.

We made still another adventure, and ordered the return cargo to be in salt. I lost by this more than all I had gained, and I was saddled with debts besides. I will give the particulars.

After the captain had taken in his cargo, he was applied to by several Protestants to give them a passage to England, which he agreed to do most cheerfully. They were some of a numerous class—those who had made abjuration in the hope of being free from disturbance, and gaining time to turn all their property into

cash, and then to watch an opportunity for escaping with it. In this case they placed mistaken confidence in the integrity of the captain, and put their money into his hands for safe keeping. The sight of the treasure was a temptation beyond his powers of resistance, and he determined in some way or other to make it his own. He let one or two of the sailors into his confidence, and arranged with them to take the vessel to Spain. The captain told the passengers that the wind was contrary, and they might require to shelter the vessel in some port, and as they would run great risk by going into a French port, he intended to stretch over to the coast of Spain. When between Bilbao and St. Sebastian, with every sail set, the wind and tide favouring their wicked purposes, they ran the vessel upon the beach, and she was a complete wreck. Here was an end of our cargo of salt: it returned to the sea whence it came.

The most horrible part of the story is yet to come. The captain and crew jumped into the boat with the treasure, and left the passengers to be drowned; for every wave washed completely over the wreck. One of their number, a lady of quality, who owned the largest part of the treasure, wore a thick quilted petticoat, which buoyed her up so entirely that she might have floated ashore, had not the captain espied her and prevented it. He put off towards her in his boat, as though he were going to assist her, but when he got within reach, he plunged her under the water with a boat-hook, and held her down for so long a time that the petticoat which had in the first instance resisted the water, becoming saturated, prevented her rising.

After having thus barbarously drowned those who had placed unlimited confidence in him, he went to Cadiz with his ill-gotten wealth, bought a share in a Spanish privateer, of which he took command, and that is the last I ever heard of him.

My losses were so heavy that I was obliged to dispose of my watch, gold chain, and silver spoons, and still something remained unpaid. These various transactions occupied several months, but as the commencement occurred immediately after my arrival, I have thought it best to continue the account to its winding up, so as not to break the thread of the history.

## CHAPTER X.

Singular proposal from a lady—Marriage—Mode of living—Removal to Bridgewater—Assistance from committee—Why discontinued—Application for relief—Unkindness—Attempt to recover property.

I HAVE already mentioned that I had been hospitably received into the house of a Mr. Downe at Barnstaple. This gentleman was a bachelor of some forty years of age, and he had an unmarried sister living with him, who was about thirty-three or thirty-four years old. They were kindness itself, and I was as completely domesticated with them as if I had been a brother. They were in easy circumstances. Miss Downe was worth about £3,000, and her brother had an estate near Minehead, worth £10,000.

The poor lady most unfortunately took a great fancy to me, and she persuaded herself that it would be greatly for the benefit of all concerned if she were to be married to me, and her brother to my intended. I should have supposed it an easy matter for any one to have fallen in love with your dear mother in those days, for she was very beautiful, her skin was delicately fair, she had a brilliant colour in her cheeks, a high forehead, a remarkably intellectual expression of countenance; her bust was fine, rather inclined to *embonpoint*, and she had a very dignified carriage, which some persons condemned as haughty, but I always thought

it peculiarly becoming to one of her beauty. The charms of her mind and disposition were no way inferior to those of her person, so that altogether she seemed formed to captivate the most indifferent; yet I am almost sure that Mr. Downe only yielded to the solicitations of his sister, and had really no love in his heart.

Miss Downe opened her project to me one day by observing that she thought we must be two fools, to think of being married to each other, when our only portion would be beggary. I did not at first comprehend her, but she persevered in her attacks upon me at every opportunity, and began to give me broad hints that if I would only open my eyes, I might plainly see where I could do much better for myself. I then discovered her meaning, but I was determined not to appear to understand it, and our languages being different, made it very easy for me to appear as ignorant as I pleased. However, it so happened that her brother entered the room one day when she was trying to drive it into me, that a more suitable match was within my power than the one I was intending to make. She turned to him and begged he would make the explanation for her, which, from our mutual knowledge of Latin, and his slight acquaintance with the French language, he was well able to do. The request his sister had made evidently embarrassed him a good deal; he was not nearly so much taken with your dear mother as Miss Downe was with me, which seemed most strange, for I am sure he had much more reason to be smitten than she had. After a little hesitation and clearing of his throat, he told me that the plain truth of the matter was this: "My sister wishes to

marry you, and, if you will agree to it, I have promised to help to remove the difficulty we see in the way by taking for my wife your intended lady, whom you brought with you from France." I should mention that there was nothing attractive, but rather the reverse, in the personal appearance of Miss Downe; she was short, thin, sallow, and marked with the small-pox. Mr. Downe was by no means handsome, but he was much better looking for a man than his sister for a woman. In answer to the above most singular offer, I said not a word, but drew from my pocket a paper which I gave him to read. It contained a solemn promise of mutual constancy, and your mother and I had each signed it. We had executed two such documents, and each kept one. After Mr. Downe had read it, I said to him: "My love is so strong and so sincere that, even now, if I thought the dear object of my devoted attachment would be more happy in being the wife of a rich man, I feel that I am equal to making the sacrifice of my own happiness and releasing her from every promise; but if I may judge of her feelings by mine, I think she would not give me up to become the possessor of untold wealth. I will give you this strong proof of the sincerity of my assertion, I will promise to deliver your message faithfully to her."

Accordingly I went that very evening to the house of Mr. Fraine, where she was staying, and I executed the delicate commission with which I had been charged. To tell the truth, I was not altogether sorry that so good an opportunity should offer itself for discovering whether her love was equal to mine. As soon as she had heard the message, she burst into tears; she evidently thought I was attracted by the fortune of Miss

Downe, and wished to break off my engagement with her. She continued to weep in silence, so I repeated the offer over again, and added that she would have altogether the best of the bargain, because the fortune of Mr. Downe was three times as large as that of his sister. She then made a great effort to speak with composure, and scarcely raising her eyes, she said, slowly and distinctly, "You are free; I release you absolutely and entirely from every promise that you have ever made to me. I feel deeply sensible of the great weight of my obligation to you for having rescued me from persecution and brought me to this country. I shall be for ever grateful to you for it; and I will not make you such an unkind return for those favours as holding you to your contract would be, and thus condemning you to poverty for life. Think no more of me; I am contented to remain as I am; only be so good as to convey to Mr. Downe a request not to repeat to me himself that which I have heard from you, for I never will be his wife."

This answer was quite too much for me; it was now my turn to weep, and our tears flowed together. When I had somewhat recovered from the effect of her words, I spoke to her with much solemnity: "Think you, dearest, that you could live contentedly with me? Could you resolve to help me to labour for our living, and for the support of those whom God might give us? Remember, poverty is a hard, grinding mistress, and one under whom we shall probably be obliged to work all the days of our lives. For my part, I have a strong confidence that God will not suffer us to know actual want, and I am ready to encounter the difficulties and hardships that may stand in the way, with you for my

partner through them all. If you dare venture to run the risk, say so; and I assure you I shall think myself infinitely happier with the prospect of labouring with my hands, earning bread for you to eat with the sweat of my brow, than if I were going to wed the wealthiest of women. I can live single; but I will be the husband of none but you on the face of the earth."

She replied to this with much animation of countenance, and said, "Every word you say finds its answering echo in my breast."

That evening, which had begun with tears, ended most joyfully. We had thought, until then, that we would defer our marriage until we had some visible means of maintaining ourselves; but now we resolved to become one by the laws of God and man, as we already were in heart, without delay, and thus prevent any future attempt to separate us.

I returned with a light heart to my host and hostess, and gave such an answer as might have been expected under the circumstances. I endeavoured to make them comprehend the strength of our affection, and how impossible it would be to break off an engagement of such long standing as ours, and cemented by so much joint anxiety and suffering. Our mutual vows were to be binding until death, under all imaginable changes of circumstances, with the exception only of apostasy on either side, of which now, thanks be to God, there was no longer any danger.

Mr. Downe was a man of good sense and kind feelings, and I verily believe he was relieved by the issue of the negotiation. It was otherwise with his sister; she was displeased and aggrieved, and made no secret that she was so.

We were married on the 8th February, 1686, at the parish church of Barnstaple, by Mr. Wood, the rector.

My wife had lived at the house of Mr. Fraine since the day after our landing, and he took upon himself the furnishing of a wedding-feast for us, to which he invited almost all the French refugees in the neighbourhood.

Mr. Downe invited the same party to a similar entertainment at his house the day following.

Our funds were as low as they well could be, for I had paid £5 for the insurance of my merchandise, and I had been obliged to pay £3 for the purchase of a wedding-ring, and procuring the licence for our marriage. You may judge of our mutual affection, by our having refused to marry persons of wealth. You should also observe the strong confidence we had in the good Providence of God; and, blessed be his name! we have never had reason to repent.

We lived for a month or two in a furnished room; then I received from France a feather bed and several coverlets, which my former valet, Manseau, had contrived to save from my house. My sister Forestier sent me some household linen from London, and with these grand additions to our possessions we ventured upon hiring a small house in a back street. The French refugees had talked about our marriage and our poverty, which caused some of the inhabitants of the town to come and see us; and they added to our stock all the articles of furniture that were necessary to the comfort of a small family; so we were furnished with all we could desire, without having spent one farthing upon it from our own very small purse. The liberality shown to us did not stop there, for every market day

meat, poultry, and grain poured upon us in such abundance, that during the six or eight months we lived there I only bought one bushel of wheat; and we had two bushels left when we removed. All this was done in the true spirit of Christian charity; we never knew from whom any of these things came.

Our good cheer costing us little or nothing, we were glad to share it with our fellow-refugees, who did not meet with the same generous kindness. Many of them, too, had a distaste for English cookery, and they liked exceedingly to partake of my soup and bread. They came to assist in the cooking first, and then in eating the food.

This mode of living might be very agreeable to some persons, but it did not suit my wife or me. Each gift reminded us of our painful dependence; and we looked eagerly around, hoping to discover some mode by which we could maintain ourselves without charity.

I had occasion to go to Bridgewater on some business connected with the second cargo that was sent to France; and while I was there Mr. Hoare, an alderman of the borough, and a very upright, worthy man, introduced me to Sir Halsewell Tynte, who lived about two miles from Bridgewater, which led to my making an arrangement to live in his family, and render certain services, for which I was to receive £20 per annum; and, as I was to live at his table, I thought the sum would be sufficient for the support of my wife. It was on the 18th of September that I went to live at a distance from her, in the hope of supporting her independently; but I found the separation so grievous that I determined to fetch her to Bridgewater, where I took a small house Early in the year 1687 I went

for her, and brought also my sister-in-law, Elizabeth Boursiquot, who had fled from France with us, and our infant son, who had been born during my absence, and been baptized by Mr. Mausy, the French minister, and presented for that sacrament by Mr. Fraine, Mr. Juliot, and his Aunt Elizabeth.

Even after I had brought your mother so near to me that I could visit her frequently, I found it a great trial not to be with her constantly, and she also felt the privation so painfully, that I determined to give up my employment and return to her. I preferred the coarsest food with her for my companion to the continual feasts of which I partook at Sir Halsewell's.

Poverty stared us in the face, and exertion of some kind was absolutely necessary. We tried to keep a small shop in Bridgewater, but our efforts were not crowned with success.

You may be surprised that in my difficulties I received no assistance from the fund collected for distribution among the suffering French refugees, so I will tell you how it happened. I must begin the story at a period dating about the time of my arrival in England. As soon as my friends in London heard of my being in the country, they brought my case, unknown to me, before the committee for dispensing the fund. Mr. Maureau, my advocate at Saintes, drew such a picture of my zeal and constancy that there was no opposition made to placing my name on the list of ministers, although I was only a candidate, and I was to receive £30 per annum. The first I knew of what was done was by the receipt of a letter from Mr. Maureau, congratulating me on my escape, and enclosing to me the sum of £7 10s. as the first quarter

of a pension that the committee had granted me. He further requested me to send him a certificate of my having received the Communion according to the rites of the Church of England, which it would be necessary to produce to the committee before I could receive the second quarter.

I, who had but just escaped from the tempter, felt alarmed at this mode of entitling myself to receive charity. Before this communication reached me I had communed most cordially with the English, after the manner of the Established Church, without the least scruple of conscience; but when it became the condition upon which I was to receive the charities of the kingdom, the case was altered. I looked upon the Communion as one of the most sacred mysteries of our holy religion, one which it was unlawful to approach with any other view than to receive thereby the benefits of the sacrifice of the death of Christ. When I saw it imposed upon me to gain pecuniary advantages, I doubted very much whether any spiritual benefit could be derived from a Communion received for the express purpose of procuring a pension. It seemed to me a very papistical sort of proceeding, much like what I had seen in France, "Come to mass, and you shall be exempted from dragoons."

I had hitherto found nothing whatever to offend me in the service of the Church of England. I then studied it carefully, and I heartily embraced all its doctrines, as set forth in the Thirty-nine Articles; but the Church Government, especially the point so much insisted upon of Episcopacy by Divine right, seemed to me to bear too strong a resemblance to Popery.

I might have gotten over these objections, perhaps,

if I had not learnt their cruel persecution of their brother Protestants, the Calvinists, only for differing on the subject of Episcopacy,* and some ceremonies which were in themselves of no great importance. I found that the poor Presbyterians had been imprisoned, fined, and deprived of their employments, because they would not consent to receive Episcopal ordination, in conformity with the laws passed in the reign of Charles II.; and, furthermore, I was told by the Presbyterians, that the unfortunate people who had been executed after the Duke of Monmouth's rebellion, a few days before our arrival, and whose heads and quarters I saw exposed on all the towers, gates, and cross-roads, looking absolutely like butchers' shambles, had many of them been guilty of no crime but that of being Presbyterians.†

I confess that all these circumstances combined to give me a prejudice against the Established Church, and the use which it was proposed to me to make of the Holy Sacrament went so much against my conscience, that I have never yet sent the certificate to qualify me for receiving the second quarter of my pension.

The committee appointed for distributing the money were guilty of a flagrant error, in my judgment. The money placed under their control arose from the voluntary contributions of the whole English nation, and I honestly believe that the Nonconformists had

* It is not surprising that a foreigner should confound the conscientious members of the Church of England with the disguised Papists who were so numerous in the days of Charles II. and James II., by whom the Calvinists were persecuted.

† This has evidently been a party statement, and, according to history, must have been untrue, for Monmouth's rebellion was an effort to subvert the Government, without religious object.

been as liberal as the Episcopalians, and yet from this fund no relief was given to any one who did not hand in a certificate of his being a member of the Church of England, and surely this was unjust.

I was at one time so ground down by poverty, and my spirit was so humbled, that I actually made a journey to London for the purpose of making personal application to this committee. My friends told me that the best plan would be for me to call upon certain deans and other high dignitaries, the most influential members of the committee. I followed their advice, but my garments were old and shabby, and I found it very difficult to obtain an entrance at any of the great houses. The usual ordeal through which I passed was that the footman who opened the door would leave me to wait a long time in the hall, as though I were a common beggar, and, at last, return to tell me that his reverence was not at leisure to speak to me. I called again and again, until the servant was so weary of opening the door, that, to avoid further importunity, he would obtain for me the desired audience. He would accompany me through divers richly-furnished apartments, watching me the while to see that I did not steal any of the plate piled up on the sideboards, and finally usher me into the private apartment where the dean was sitting. He would inquire my business without so much as offering the poor beggar a seat. In as few words as possible, I would tell him of my situation and sufferings, and be proceeding to open my papers that he might judge for himself. I was stopped at once, "No, no; I have no time to read any testimonials; fold them up again. I shall hear all about it when your case comes before the committee."

The urgent necessities of those who were dearer to me than life itself had so subdued my pride that I made not one or two only, but a round of such visits as these.

My friend, Mr. Maureau, held the office of secretary to the committee; he took up my cause with much warmth, and said, "You will not, I trust, suffer so worthy a man to be reduced to extreme want, without affording him any assistance; a man who has shown that he counted his life as nothing when the glory of God was in question, and who voluntarily and generously exposed himself to uphold the faith of a number of poor country people. Perhaps there are not four ministers who have received the charity of the committee who have done so much for the cause of true religion as he has done."

He could say nothing that would help my cause with this committee, so long as the fact remained without contradiction that I was a Presbyterian.

Some of them said, "He is a young man; let him get a situation as a servant; his wife can do the same; and they may send their two children to us, and we will have them taken care of in the house we have provided for the purpose."

After the meeting I was directed to go to the Grand Almoner, to receive the answer, which was couched in much the same language as that given above. My eyes filled with tears, and I felt so indignant that I spoke hastily, and said: "You ought to follow the directions in the New Testament, and put yourself in my place, before giving such cruel advice." His wife was present at the time, and turning to her, I said: "Madam, I pity you most sincerely, for being united to

a man who can speak with so much indifference of the separation of husband and wife." I knew that they had no children, and I went on: "I adore the wisdom of God, who has not thought fit to bestow the blessing of children upon one who feels it so trifling a matter for a parent to part with them. Before I would place mine under your guardianship, or give up the spouse whom I consider as one of the choicest blessings God has bestowed upon me, I would dig the ground all day as a common labourer, in order to share with my wife and children, at night, the bread I had earned by the sweat of my brow."

The committee bestowed upon me the sum of three pounds, which I was told was all that I should ever receive from that source. I returned home very much cast down by the result of my humiliating application, for I had expended between seven and eight pounds upon travelling and its necessary accompaniments.

Some charitable Presbyterians heard of my distress, and of the refusal of any aid from the fund collected for the relief of suffering French Protestant refugees, and they kindly volunteered to make a collection for me in their congregation, which was a most seasonable help in my need.

You may suppose my feelings were still more soured towards Episcopalians by their treatment of me. I now realised by bitter experience that opposition and unkindness for difference of opinion have a much greater tendency to widen the breach than to bring opponents to one way of thinking.

At a time when I was greatly in want of money, I found by accident among my papers which I had brought from France half a sheet of stamped paper,

entirely blank. It occurred to me instantly that it might be the means of recovering for me something from the sale of the property I had left in France. My cousin, Peter Robin, had acted the part of a faithful agent in his management of the cargo of wheat which Mr. Downe and I had consigned to him, and he was therefore the person whom I fixed upon to act for me now. I signed my name at the foot of the sheet, and sent it to him. I told him I wished him to make use of it, so as to obtain money for me for the sale or lease of my estate. I desired him to take care that he affixed to the deed he executed a date previous to that of my leaving France. The latter precaution was necessary to prevent the King seizing the property. I never had a word from him in reply; but I have reason to know that he, the said Peter Robin, went to live at my house after he received my letter, and from that day he considered it was his own. He took advantage of the confidence I placed in him when I put my name to the stamped paper and sent it to him. He has cheated me, and my heirs after me, for no claim could now be made, because he would at once defeat it by producing a deed of sale signed by my own hand.

I would have you look upon the moral furnished by this proceeding. I was miserable enough to desire that he should execute a false deed for me, in order that I might obtain something from the property I had left in France. He did execute the false deed in the way I had pointed out, but he did *it* for his own advantage, not for mine! I recognise in this, as in all other things, the justice and the mercy of the just Judge of the universe. I was punished, as I de-

served to be. God directs all things for the good of those who love him, and who serve him with faith and humility, and mingles mercies with the punishment of his children; and in this case I think I see plainly the great benefit to my family that he has extracted from my sin. It has removed all temptation out of the way of my descendants, that might have seduced them into returning to the Babylon whence he had withdrawn me, in the hope of recovering my estate. The children of some Huguenot refugees, unworthy of their parents, have returned to France from similar inducements. My children can never do so; the property is irrecoverably lost. When I rejoice that the temptation is removed, you are not to suppose that I imagine any of my children would ever have been seduced into returning to idolatry for the sake of money. I think better things of you; and I have a strong confidence that you also will so instruct your children, that the love of God and of his true religion may be perpetuated in our family to the remotest generation.

## CHAPTER XI.

Remove to Taunton—Receive ordination—Keep a shop—Manufactory—Prosperity—Summoned before the Mayor—Defence—Speech of Recorder—Discharge.

I WENT over to Taunton to look about me for any prospect of improving my circumstances, and I was so far successful that I obtained a few pupils to instruct in the French language. At first I went there only for the day, three times a week, to give lessons; but after a while I decided that it would be the most advantageous plan to remove my family there entirely, and keep a shop, as we had done in Bridgewater, and I hoped that the addition of the profits from teaching to those from the shop would maintain us all.

I had been in the habit not only of having family worship, but of preaching to the circle of relatives who clustered around us. When I removed to Taunton, three or four French families wished to join us, and so form a small congregation. I then thought that I ought to receive that authority from man which I had already received from God.

I was aware that the Episcopalians possessed all the Church benefices, and filled all the offices of trust throughout the kingdom, but I was not dazzled by their splendour. I preferred the simplicity of Divine

worship, to which I had been accustomed from my childhood, to the grandeur and wealth of the Episcopalians.

I presented myself before the Protestant Synod assembled at Taunton. I produced the testimonials of my education, manner of life, and sufferings, which I had brought with me from France. I then underwent an examination, and received Holy Orders from their hands on the 10th June, 1688, having an earnest desire to exercise the functions with all the Christian humility, zeal, and affection of which I was capable.

After leaving Barnstaple, I was never again so poor as to require charity. Mr. Travernier, of Plymouth, sent his son to be under my care for two years, and he lent me £100, without interest, for that length of time. I found the wholesale dealers in Bristol and Exeter very accommodating to me in granting credit. I paid for the goods as fast as I sold them, and I was then allowed to take a fresh supply on credit. In this way we gradually increased in our dealings until we had a stock of one thing or other to the amount of £400.

When I lived in Bridgewater two Frenchmen had applied to me for assistance, which I could not furnish myself; but I had obtained it from others; and when I gave them the money, I said, "If you will follow my advice, and learn a trade at once, you will never be obliged to ask for charity again, but will become independent. There are in Bristol, French manufacturers of light stuffs, to whom I would recommend you to bind yourselves." They followed my advice, and soon after I had established myself at Taunton, they called on me for the express purpose of returning their thanks. I did not recognise them in the least:

the rags and tatters in which they had formerly appeared had given place to decent and respectable clothing. They were obliged to tell me that they were the persons whom I had formerly assisted, and recommended to learn a trade, and that they had done so, and now all they wanted was a small advance of money from some one, and they would work for half the profits. They urged me to undertake it, and they said £20 would be amply sufficient to buy worsted, yarn, and dyes, and that they themselves had wherewithal to buy tools. They said if I would make the necessary purchases for them they would work two years for me, and be contented with half the profit on the work. I consented to it; and, as I was unwilling to cramp the business of the shop by taking money from it, I borrowed the £20 from Mrs. White, a widow, who dealt in tobacco, at Bridgewater.

Behold me now, not only a French teacher and a shopkeeper, but a manufacturer also. The sea had been too cruel for me to think of being a merchant again.

One of these Frenchmen whom I took, as it were, into partnership with me, had formerly been a pickpocket in London, and had only given up the employment from fear of the consequences. He was a very skilful workman; he would accomplish more in a given time than any two others, and his work was always well finished. I knew nothing of his former habits of life, and he commended himself so much to me by his cleverness, that I made him the chief manager, and I used to send him to Exeter to make the purchases, and he was as skilful in making bargains as in working. I frequently trusted him with as much as £20 or £25

at once for this purpose, and he was uniformly honest and correct in all his dealings with me. He told one of his fellow-workmen that he often had been strongly tempted to run away with the money, and then he would say to himself, "What! steal from a man who has been so invariably kind to me! and who places such perfect confidence in me! No! I cannot do it."

When he left me, I have understood that he returned to London, met with his old associates, and fell into bad habits again.

At the end of three months I knew much more than the workmen did. I invented new patterns for the stuffs, which I showed them how to execute. The employment proved profitable, and I had insensibly put more and more capital into it, until at the end of a year I had £80 embarked in the manufactory, in place of the original £20, which was the estimate of the men. They quarrelled amongst themselves about the division of their share of the profits, and finally came to me to propose that I should pay them fixed wages, and carry on the business altogether on my own account.

Everything now seemed to prosper with me. I hired the handsomest shop in Taunton, opposite the Cross in the Market Place. I was able to furnish it with so great a variety, that it was always full of customers. My wife was kept very busy, though she had two boys, Travernier and Garaché, to help her. I manufactured stuffs in the upper part of the house, which she sold at a profit in the lower part. I went to Bristol and Exeter once a quarter to lay in a fresh supply of groceries and pay off the old debt. I procured direct from Holland linens of various qualities, galloons,

thread, needles, and tin and copper ware, manufactured there by French refugees. These articles cost me much less than if I had bought them in England. I was supplied with beaver hats from Exeter, where they were made by Frenchmen, who furnished them to no one in Taunton but myself. I sold French brandy, pure and unadulterated, whereas the Englishmen generally played tricks with theirs. I drew custom by selling Malaga and Alicant raisins at the price retail that I paid for them by wholesale. I sold needles on the same terms. Every one knew the value of these articles, and the sale of them did not amount to any great sum. One would say to another, "You can buy beautiful raisins from the Frenchman at such a price;" and then they would come to see for themselves, buy some raisins, and probably ten or twelve shillings worth of other articles, upon which we made a profit; so we found our account in selling cheap raisins.

The other shopkeepers were very angry, and said I should most certainly be bankrupt soon, for I sold the raisins at the same price they paid in Bristol, without reckoning the cost of transportation and loss of weight. Their mode of talking about me only increased my sales; for the people came to get all they wanted before I was ruined. When my friends asked me privately why I sold so cheap, I told them that I found it to answer very well, and I repeated the common proverb, "Light gains make a heavy purse."

Stranger as I was, I had more custom than any other shop in the town. My competitors looked on patiently, expecting that it could not last much longer, and their day would come when I had to put the key under the door. Instead of that, I became

only more prosperous. I appeared to succeed in everything I undertook.

I had just begun to breathe freely, after all my trials, and to feel myself comfortable, when a prosecution was commenced, and I was summoned to appear before the Mayor and Court of Aldermen.

The Mayor was a wool-comber, who came to the town originally possessed of one single groat. He worked a long time as a boy comber; he then married one of his master's servants, scraped together a little money, and began business on his own account. At the age of thirty-six or thirty-seven years he learnt to read and to write a little. In course of time he accumulated as much as £7,000 or £8,000, and thereby obtained the honours of the town, for this was the third time he had filled the office of Mayor.

The Aldermen were generally persons of the same class, men who had risen in the world, but who had received very little education. Some were woollen manufacturers, others were shopkeepers, and they all seemed to think that I had interfered with them, so they could scarcely be impartial judges in the case. I certainly had entered into competition with most of them, for I employed men to work for me, and I sold in my shop most of the articles which they dealt in.

There was but one man in all this body who had received a good education—the Recorder. He had consequently great influence over the others, and could govern the cohort very much as he pleased. I had every reason to believe that he regarded me with esteem, for I had frequently been in his company, and had had many interesting conversations with him upon philosophical and theological subjects.

When I appeared in answer to the summons I had received, I found the accusations were of a very multifarious character. They said I was a sharper, a Jack-of-all-trades. The manufacturers complained that I had the wool combed. I dyed it myself, had it spun and woven in my own house, and then I retailed it myself in my shop. The grocers brought forward their grievance, which was that I sold a better article retail than they could by wholesale at the same price; and that I sold all sorts of things except apothecaries' drugs. The dealers in tin and copper ware said I injured their trade so much that they would have to give up, and go to the parish, if I did not soon shut up my shop. Those who dealt in brandy and vinegar complained that they were left to sit quietly with their arms crossed all day long, while customers thronged my shop, so that the liquor could hardly be measured out as rapidly as it was inquired for. The hatters said their trade was broken up by the French beaver hats of various kinds, which I furnished at a lower price than it cost them to import them from France. The hosiers felt themselves injured by the stockings of St. Maixant, which I sold. The drapers were neglected by their old customers since I had introduced chamois leather, dyed of all colours, for making breeches—one pair of which outlasted three of cloth, and looked better. Added to all this, the stranger, who was pocketing the profits they thought they ought to have, was not liable to assessment for Government taxes and town rates, as they were. He was also, they said, a Jesuit in disguise, who said mass in his own house every Sunday. One word would describe him as well as a thousand: he was a French dog taking the bread out of the mouths of the English.

Any one who had heard their accusation would have supposed I was as rich as a Jew. I attended to make my own defence without the assistance of an attorney, and I had no fear for the result.

Mr. Mayor came to the point at once, and said to me, "Have you served an apprenticeship to all these trades?"

This question was quite to the purpose; for by law no man can carry on a trade to which he has not served an apprenticeship.

I rose without embarrassment to reply, and spoke in a tone loud enough to be heard throughout the court: "Gentlemen, in France a man is esteemed according to his qualifications; and men of letters and study are especially honoured by everybody, if they conduct themselves with propriety, even though they should not be worth a penny. All the nobility of the land, the lords, the marquises, and dukes, take pleasure in the society of such persons. In fact, there a man is thought fit for any honourable employment, if he be but learned; therefore, my father, who was a worthy minister of the gospel, brought up four boys, of whom I was the youngest, in good manners and the liberal arts, hoping that wherever fortune might transport us, our education would serve instead of riches, and gain us honour among persons of honour. All the apprenticeship I have ever served, from the age of four years, has been to turn over the leaves of a book. I took the degree of Master of Arts at the age of twenty-two, and then devoted myself to the study of the Holy Scriptures. Hitherto, I had been thought worthy of the best company wherever I had been; but when I came to this town, I found that science without riches was regarded

as a cloud without water, or a tree without fruit, in a word, a thing worthy of supreme contempt; so much so, that if a poor, ignorant wool-comber, or a hawker, amassed money, he was honoured by all, and looked up to as the first in the place. I have, therefore, gentlemen, renounced all speculative science; I have become a wool-comber, a dealer in pins and laces, hoping that I may one day attain to wealth, and be also one of the first men in the town."

When I ceased speaking, there was a general laugh throughout the assembly. The Mayor and some few of the Aldermen were exceptions. The Recorder himself lost his gravity for a few moments, and joined in the mirth. He recovered himself presently, and rose with a dignity that reminded me of the town clerk of Ephesus. There was a profound silence as soon as he stretched out his hand.

"Gentlemen," said he, "King Charles II., of blessed memory, issued a declaration, of such a date, whereby he invited the poor Protestants who were persecuted in France for the cause of the gospel to take refuge in this kingdom, not, most assuredly, with the intention of suffering them to die of hunger, but rather that they might live in comfort amongst his subjects. Thus you see they are fully entitled to every privilege that we enjoy. Suppose Mr. Fontaine and his family had not the means of gaining a livelihood, and they were famishing in the midst of us, we should in that case be obliged to feed them. By law, the parish would be burdened with their maintenance; for you know you could not send him to his birthplace: therefore you must treat him as if he had been born in the place where he resides.

"Although Mr. Fontaine was brought up to nothing but study, yet in the desire he has to live independently, without being burdensome to any one, he humbles himself so far as to become a mechanic, a thing very rarely seen among learned men, such as I know him to be from my own conversations with him. Do not you think our parish is obliged to him for every morsel of bread he earns for his family? It would be perfect barbarity to pretend to put any obstacle in the way of his earning a livelihood. Are you, his accusers, disposed to raise a fund, and settle an annuity upon him and his family for life? Strangers are as much entitled to justice at our hands as our neighbours are. I will answer for Mr. Fontaine, that if you will secure to him a moderate income, he will leave mechanical occupations, and gladly return to intellectual labour."

He paused awhile and looked around the court-room, but no one broke the silence, so he resumed:—"Is nobody disposed to come forward? It is a strange thing, gentlemen, you are not willing to let him earn his own bread, and yet none of you offer to give it to him. Shall it be said of us, that there are only one or two families of poor refugees settled in our town, who have abandoned country, friends, property, and everything sweet and agreeable in this life for their religion and the glory of the gospel, and instead of cherishing these people, and treating them as the suffering members of our Saviour Jesus Christ, and providing for them tenderly and abundantly by our charities, we would even hinder them from gaining a living by their labour? There is not a Turk in Turkey so barbarous."

He then turned round and addressed himself to me.

"You may go away; there is no law that can disturb you, I will answer for it. We return you our thanks for the bread you earn. God bless you and your labour!"

I said, "May the Lord bless you also!"

The court resounded with "God bless you, Mr. Fontaine!"

This was the end of the law proceedings, but not of the malicious feeling that had caused the prosecution. The Mayor and his party hated me all the more for having contemned them in the face of the whole town. They continued to annoy me in every possible way. They exaggerated my profits very much, they magnified them to guineas when my gain was but in pennies, and consequently I was taxed to the utmost.

## CHAPTER XII.

Revolution of 1688—Landing of the Dutch—Unexpected visitor—Soldiers billeted on me—Retirement from business—Calimanco—Profitable manufacture—Crippled weaver—Secret discovered—Visit Dublin and Cork—Send sons to Holland—Increase of family.

A SHORT time after the prosecution related in the last chapter, the glorious revolution of 1688 commenced. I felt very anxious about the effect it might have upon the welfare of me and mine. I had a vivid recollection of the end of the Monmouth rebellion, for they were still busy hanging and quartering when I landed in England.

The Prince of Orange marched with his army to Exeter, where he was welcomed by the same party that had declared for Monmouth. Three sorry-looking Dutchmen were sent to Taunton, and they were suffered to take possession of the place without the slightest show of resistance from any quarter. The common people hailed their arrival as a joyous event.

The Mayor and Aldermen were most decided Jacobites; they stood aloof to watch the course of events, and contented themselves, meanwhile, with noting down the names of all persons who appeared to favour the Dutch, in the expectation of having them hanged after a while, as those had been who joined the Duke

of Monmouth. I felt very certain that whichever side I might espouse, my name would have a prominent place in the list of culprits; and I was the more convinced of this from the story that was told about me.

On the arrival of a company of soldiers at Taunton, they were informed that there was a French Jesuit in the place who said mass in his house every Sunday. It happened, fortunately for me, that the captain of this company was a French Protestant, who had taken refuge in Holland, and entered the army of the Prince of Orange. He was pleased with the idea of attacking a French Jesuit, and was determined to be the first to seize him, so he obtained a direction to his abode, and was posted opposite to the door of my house with a guard of soldiers, before any of the family were stirring, except a female domestic, who was a Frenchwoman. The captain asked her who lived in that house.

She replied, "Mr. Fontaine, a minister from Royan, in France, lives here."

The captain immediately desired her to go up to my room and tell me that Captain Rabainières was below, anxious to embrace me. I only waited long enough to get on my dressing-gown, and went down to welcome a dear friend; for you must know we had been intimately acquainted with each other in France, and our residences were only four or five miles apart. We embraced one another with the warmth of fraternal affection. I was then introduced to the rest of the officers, who were most kind in their offers of friendship. I cannot pass on without calling your attention to this fresh instance of the goodness of God, whose providence watched over and shielded me from threatened danger.

The street was crowded with people who had followed the soldiers, and some had even forced their way into my house after the captain, to make sure of being near enough to enjoy the sport of seeing the Jesuit hanged. When these witnessed the warmth of our salutations, they knew not what to make of it, and cried out that they were lost and ruined. "Those," said they, "whom we hailed as our liberators must themselves be Papists."

I had never attended the parish church at Taunton, which led many into the belief that I really was a Jesuit; and those who knew better studiously kept up the false impression, in order to injure me with the community at large.

The officers went to the door to disperse the crowd, which was not an easy matter, under the disappointment they felt at not seeing the Jesuit punished. They told them that their captain knew Mr. Fontaine to be a good Protestant, better than they were, in all probability. They manifested a bitterness of feeling that made my friend decide upon leaving a few soldiers at my door, as a precautionary measure in case of violence.

When several more regiments belonging to King William's army, were quartered in Taunton, you may rest assured I was not forgotten in the billeting of them upon the inhabitants.

I went to complain to the Mayor and Sheriff because two soldiers had been billeted upon me, and it was not customary to quarter them on a minister. They heard me patiently, but I had scarcely reached home before two more soldiers presented themselves with a billet for me.

I complained a second time, and I was answered by

an assurance that I should receive full justice, and directly I got home, four more came upon me. I made no further complaint, lest I should draw upon myself sixteen instead of eight. I had to support them for three whole weeks, during which time I treated them as well as I could; and I explained my circumstances to them. The times were so ticklish, and the town magistrates showed so decided an inclination to put difficulties in my way, that I thought I had better examine into my affairs, pay my debts, and withdraw from all large transactions for the present. I was occupied during the day teaching French and Latin, so that I was obliged to steal many hours of the night from sleep, to find time to make an exact inventory of all that I possessed. I put down everything at a low valuation, and I was pleased to find that there was enough to pay all that I owed, and a little to spare. I sent some of the stuffs of my own making to the wholesale dealers from whom I had made purchases on credit, and I begged they would sell them as opportunity offered, repay themselves with the proceeds first, and then return to me any balance that should remain. This arrangement was equally satisfactory to both parties; I was able to pay my debts by it, and those from whom I had bought on credit were very glad, in these hard times, to find themselves secured against possible loss.

As soon as it became known that I wished to dispose of my shop and stock-in-trade, a young man came forward to be the purchaser, who expected to do wonders, he had heard such exaggerated accounts of the money I had made by the business. He took everything as it stood, paying me the actual cost, as appeared

from the entries in my books. The whole amounted to four hundred pounds, which sum he paid to me in cash, and I made use of it at once to pay the wholesale dealers; so that, after the sale of my manufactured stuffs which I had already sent to them, they found themselves indebted to me. I requested them to keep the money in their hands for me at present, in order that I might have it as a little leaven, to begin again with renewed vigour, whenever the political troubles should be at an end.

When I looked upon the result of this winding-up of my business, I could not but feel very grateful to my Maker for the blessing upon my labours, which had enabled me to pay everything I owed, including the debt left after that last disastrous voyage, which had hung most heavily upon me ever since. Though I had not been pressed for payment by those who had lent me the money in my extremity, yet I now felt it a vast relief to be able to clear it all off, principal and interest. After all this, I was sole owner of the tools and utensils required in manufacturing the stuffs, I was the proprietor of good, comfortable household furniture, and had fourteen pounds in cash. Your mother and I had undergone much labour and fatigue of body, and considerable anxiety of mind, in accomplishing these great things, but it was for the sake of our dear children, and what will not parents do for their offspring! How much better was it for us all thus to struggle through difficulties together, than to have weakly followed the advice of the committee in London, and given up my children to be educated in their institution! We always find that God assists those who put their trust in him.

On the 12th April, 1690, my wife gave birth to a daughter, whom she and I presented for baptism the next day; and I baptized her myself, naming her Mary Anne—Mary, after my mother, and Anne, from the second name of my wife.

For several months I followed only the one employment of keeping a school, by which I did not make quite enough to maintain my family. I found it, too, a very ungrateful employment, and I became tired of it.

When James II. had taken refuge in France, and William and Mary been received as King and Queen of England, things began to assume a settled aspect, and I thought I might venture to begin some sort of business again.

There was a sort of stuff, manufactured at Norwich at that time, called calimanco, which was very substantial and also fashionable, and I determined upon making the attempt to imitate it. I had never, you know, served any apprenticeship, so it was all the same to me what I undertook to make, I must call upon the ingenuity of my own brain to aid me. I therefore thought it would be better, when I began again, to try something new instead of going on in the old beaten track. The stuff called serge, which we had made before, was now out of fashion, and those who manufactured it scarcely earned salt to their porridge; but then they had served an apprenticeship to it, and as they worked altogether mechanically, and not with the understanding, they were really incapable of putting their hands to anything else. I was possessed of a large share of that sort of perseverance which some people call obstinacy, and without which I certainly could not

have overcome the almost insurmountable difficulties which met me at the outset.

The Norwich stuff was made of extremely fine worsted, double twisted. Now, there was not in Taunton a spinner who could spin so fine, nor a weaver who knew how to weave it; no machinery suitable for the manufacture, nor a person who knew how to construct it. I had never seen the machinery, but I saw that if money was to be gained by manufacturing, this was the stuff that ought to be produced. As I could not get the worsted spun fine enough to allow of re-twisting and doubling it, I must try what could be done with a single thread.

I engaged a weaver for my experimental attempt who was out of employment, and was apparently very docile; I made all the machinery, I put it up with my own hands, and spent a couple of hours every day trying to instruct him. This went on for three months, altering the threads and machinery for new trials about once a fortnight, and still not an inch of the desired fabric was produced; and I was paying the weaver his full wages all the time.

Some little time after this, a young man came to solicit charity from me; he was in extreme distress, absolutely penniless, and his wife in hourly expectation of her confinement. He entreated me to give him some employment, and said that he would spare no pains to give me satisfaction; and he was sure that I never should see cause to repent of it, for his urgent need would be a spur to his assiduity in labouring for one who should help him at this pinch. I took him and his wife into my house, I fed the two, and soon three of them. I fitted up a loom for him, to try what he

could do; and he kept his word, for he worked day and night, entering into all my plans, and never appearing wearied of making efforts. He was very grateful to me for maintaining him and his wife, and he tried to give proof of it by faithful industry. He also knew that if he was successful he would certainly be able to earn a comfortable subsistence. He tried seven or eight different plans during a fortnight, and at the end of it produced one yard of calimanco, which looked very well; but being of single thread, it had no more substance than serge. I was obliged to set my wits to work once more, to try whether I could not discover some mode by which a substantial fabric could be made out of the materials I had at command. I contrived it, at last, by the following process: I made warp, which appeared all on the right side, of fine wool coarsely spun; and the weft of very coarse wool, combed like fine wool, and spun in a thick, compact thread. The second piece was begun upon this new and successful plan, just two months after I received the family into my house. The one piece of twenty yards, which was all that we had to show for our labour, sold for threepence a yard, but we did not tell any one how long we had been employed in making it.

I kept an exact account of all that I had expended in these fruitless attempts; and the small proceeds resulting from the sale of the first piece made my inmate very discreet and considerate in his expenses. He never asked me for any money that he could possibly do without.

By degrees he became more expert in the work. He was soon able to make half a yard a day, then a

yard, and after more practice several yards. When the second piece was taken out of the frame it appeared really handsome, and was as strong and as substantial as the Norwich calimanco; but there was great disappointment when it came home from the mill where it had been pressed; it looked no better than a coarse coverlet, for it had great strong hairs sticking out in all directions. I recollected that when I was at school I had often gone to warm myself in a hatter's shop opposite to the school, and I used to watch the process of burning off the long hairs from the hats with a wisp of straw, so I thought that a similar plan might be adopted for remedying the defect in my calimanco.

A hat can easily be turned round in the hand to apply the flame to all sides, not so a long piece of stuff. A machine would be required to apply it with certainty and regularity. I was too impatient to wait for the production of a machine, and determined to singe this first piece as well as I could by hand. I had to call in the aid of my wife and her sister Jane Boursiquot, who laughed so much at my dilemma that I almost felt discouraged. I made the stuff damp all over, so that I might not burn it as well as the hairs, and they held it, one on each side, while I passed the blazing wisp of straw over it. At last the work was finished, and then I had the right to laugh, for, when washed and pressed, it looked really beautiful. I sent it to a draper at Exeter, who allowed me two shillings and sixpence a yard for it. I found I could make it for just half the sum, so I gained an ample reward for all my expenditure of time, labour, and money.

My workman improved rapidly, he made it better and

better every day, and he gained such facility by practice that at last he was able to turn out ten or twelve yards in a day. I had hitherto merely supplied him with what was absolutely necessary for himself and his wife, but I now promised to pay fourpence halfpenny for every yard he made in future. I also took into my employ again the first weaver, who had laboured so long unsuccessfully, and he too acquired the art after a while.

I now hired a shop for the sale of my calimanco; I took from my old tradesmen all the articles I wanted, and paid them with my own goods. I employed more workmen, and I bound each one, under a penalty of £10, not to work for any one else, or teach the art to other workmen. They were all willing to make such terms, because they could earn three times as much by working for me as by making serge.

When I had planned a machine to singe off the hairs, I employed a different mechanic to make each part, so that not one of them knew the use of that which he was making, and when I had got the various parts ready I put the machine together myself. It consisted of two large rollers, and the piece was wound gently off the one and upon the other, and fire applied during its passage; when both sides were singed it was washed in the river, then pressed, and it really had much the appearance of the true calimanco; the strength of the coarse worsted gave it substance, and the fineness of the warp gave it lustre. I now gave up teaching entirely, and confined myself to my manufactory, which proved very great slavery, for it was absolutely necessary to keep secret the mode by which we removed the coarse hairs, and therefore I was obliged to do that part of the

work myself. My wife or my sister-in-law turned the spit while I roasted the joint.

I succeeded so well, that in the course of seven or eight months I was able to keep from twelve to fifteen looms constantly going. I had not been long at work before the profitable nature of my new trade became known, and the old-fashioned manufacturers of serge were envious of it. Their astonishment at my inventive genius was very great, they almost looked upon it as a sorcery; and it was increased by an incident which I will relate. I heard accidentally of a poor weaver who had lost a leg, and in consequence of it he was, according to the general opinion, incapable of ever working again at his trade of weaving serge, because they and their fathers before them had made use of two feet to work the loom; they did not imagine it possible that anybody could weave with only one leg. The poor man had been supported by the parish for three years. I thought much about his distressed condition, and wondered within myself whether it would not be possible to devise some plan whereby he could work at his old trade. I made many experiments, and at last I hit upon the right thing; I went without loss of time to see the poor fellow, who lived in the house of his brother. I asked him if he would not like to be able to weave once more.

"Alas!" said he, weeping, "God has been pleased to deprive me of my leg, and it is impossible for me to weave."

His brother was then working in a loom by his side; I turned to him, and asked him to get out of the frame and let me make some alterations in the treads. He allowed me to do so, and I then detached all the

cords from the treads, and arranged them differently, and asked the cripple to enter the frame. I then showed him how his remaining leg was competent to do all the work, directing him to put his foot first on the one tread and then on the other. In the course of an hour he made a quarter of a yard of serge, equal in every respect to the rest of the piece which had been woven by his brother who possessed two legs.

I then explained to him most particularly the manner which he must make the preparation for weaving with one foot, so as not to run any risk of getting his work in confusion. I then left him in the act of calling upon God for blessings to be showered upon me and mine, in return for the benefit I had conferred upon him and his family, by enabling him to earn a livelihood by his labour. For several days afterwards the house was thronged with weavers, who went to witness the extraordinary sight of a man weaving with but one leg.

The son of the Mayor before whom I was formerly cited to appear was very anxious to make calimanco like mine, so he bribed one of my workmen to teach him how to do it, and guaranteed to him the £10 which he was bound to forfeit to me if he worked for any one else. I did not sue him for it; I thought the trouble would be more than it was worth.

The young man had not possessed himself of my whole secret by his underhand proceeding. The workman made the calimanco for him as he had done for me; but he knew nothing of the mode by which I got rid of the long hairs that had perplexed me at the outset. When several pieces had been made and

pressed, they proved utterly unsaleable from the hairs upon them; so I stepped forward, and made an offer of fifteen pence a yard, which was gladly accepted. I burnt off the hairs, and then resold them at two shillings and sixpence a yard. The treacherous weaver was now thrown completely out of employment. He dared not show himself to me, and as he could not produce a profitable article for the man who had tempted him to betray my secret, he would not employ him any more; for he was not disposed to make stuff merely to sell it in an unfinished state to me. The wretched workman went off one morning with whatever he could lay hands on belonging to his late employer, and, among other things, a handsome overcoat with very large silver-gilt buttons upon it. He went to London, and I have heard he became a regular thief, and was eventually hanged.

The attempt to supplant me had proved so unfortunate to both master and workman, that a long time was allowed to elapse before any other effort of that kind was made. From the end of the year 1690 until the year 1693 I worked in peace, and retained for my own benefit the profit of my invention. During this interval the demand for serge gradually decreased, and trade became so bad that actual want seemed to sharpen the faculties of the serge manufacturers, and they determined to do their best to imitate my calimanco. My secret was at length discovered by some pieces having been inadvertently been sent to be pressed without having been sufficiently washed in the river first, and the smell of burning disclosed the mystery. Then it was recollected how many trusses of straw I had been in the habit of buying, and laying the two

circumstances together, they could no longer have any doubt as to my plan of removing the hairs by fire. After a good deal of trouble they got rollers at work like mine, and every one left off making serge.

The coarse worsted had been despised before, and I purchased it at the rate of a penny halfpenny a pound; the increased demand raised the price to fourpence a pound. The market became overstocked with calimancoes, and the price fell to two shillings, then to eighteenpence, and at last to fifteenpence a yard.

I made mine spotted with a different colour from the ground, and obtained a preference over theirs, but they soon imitated me. I then contrived fresh variations in the patterns, and made a kind of spotted serge, which sold at three times the price of the old-fashioned kind. I spent the whole of the year 1694 in this most vexatious occupation; all the time racking my brains to invent something new, and as soon as I had succeeded, I had the mortification of finding myself imitated and undersold. I became weary of the business, and seeing that I had now made £1,000 in the course of three years, I thought I would leave the place and try whether I could not find a French church in want of a minister. I knew that there were many French Protestant refugees in Ireland, so I went to Dublin to make inquiries. I was there recommended to go to Cork, and I accordingly proceeded thither, and found that several French families were settled there, who were very desirous to have a minister, but they had hitherto hardly dared to make the attempt, because their means would not allow them to offer a sufficient stipend.

God had vouchsafed to bless my labours, and I felt

myself independent; therefore this opportunity of preaching the gospel without remuneration was most pleasing to me, and I agreed to return to Cork and take charge of the church as soon as I could wind up my affairs in Taunton and remove my family.

I met with two very poor French families in Cork, who were almost in a state of starvation from want of employment; they were weavers by trade. My sympathy was much excited by their condition, and I was anxious to help them, and as the most feasible plan for doing so appeared to me to give them work in their own trades, I bought worsted and dyes for their use, and deposited £25 with Mr. Abelin, an elder of our church, and I directed him to expend it in whatever appeared requisite to enable them to manufacture such stuffs as they had been accustomed to make in France. He kept a shop, and I requested he would receive their work and sell it for them as fast as it was finished, and out of the proceeds furnish them with fresh materials, and at the same time keep a sort of general supervision over their families until my return. He attended to my wishes, and I had the satisfaction of finding, when I returned to Cork, that they had been comfortably supported out of the profits upon their labour during my absence, and the little capital I had deposited with Mr. Abelin was undiminished.

On my return to Taunton we set to work most vigorously to prepare for removing to Ireland; and the packing of our goods and closing my manufacturing concerns occupied about six weeks. We took twelve horse-loads of furniture and baggage to Bristol, whence we intended to embark for Ireland. I purchased there a variety of drugs for dyeing, and large coppers for

the same purpose, and screws, such as might be required for putting up presses, and, in short, everything that I thought would be of use in the manufactory which I proposed establishing at Cork. I knew that it would be absolutely necessary for me to do something for the support of my family, or I should soon see the end of my thousand pounds, as the congregation for whom I was called to officiate were unable to pay me any stipend.

Before I embarked for Ireland I took my two eldest sons, James and Aaron, to London, and sent them thence to Amsterdam, to be under the care of a relation settled there. My chief reason for this step was to avoid a sweeping catastrophe, like that which cut off the whole family of my brother-in-law, Sautreau, which I have already mentioned. By separating my family I hoped that some of them might be spared, in case of shipwreck.

I ought not to take leave of Taunton without naming that, during our residence there, my wife had not been less fruitful than my brain; we were now the parents of six children, James, Aaron, Mary Anne, Peter, John, and Moses.

## CHAPTER XIII.

Arrival at Cork—Pastoral charge—Manufactory—Happiness—Dissension in the church—Resignation—Reply—Remarkable dream—Visit fishing station—Death of Aaron—Become fisherman—Removal to Bear Haven—Loss of the *Robert*—Bad season—Trading voyage—Successful fishery—Loss—Irish neighbours.

We landed in safety at Cork on the 24th December, 1694, and the agreement I had already entered into with the congregation was solemnly renewed. You can see the particulars in the Act of the Consistory of Cork, dated 19th January, 1695, on which day I commenced the discharge of my pastoral duties.

At first I preached in Christ Church, the use of it being granted to us after the English had finished the services of the day. We then assembled in the county court-room for our worship; and finally, I gave up, for the use of the church, a spacious apartment on the lower floor of my house, which we had regularly fitted up for the purpose with pulpit, benches, and everything necessary.

My manufactory here was altogether different from that which I had carried on at Taunton. I considered it most for my advantage to make something for which there would be a demand near home. The great article of manufacture in Cork at that time was a sort of coarse baize, two yards wide. I thought I would try

to make something better than that; and I soon succeeded in making good broadcloth, for which it was only necessary to use finer wool than for baize, and to weave it more closely and compactly.

I took a large house, a little out of town, in which I established my manufactory. I gave out the spinning and weaving. I put up a hot-press and a cold-press in my house, and the latter was so contrived as to compress the bales of goods. I had all the tools and machinery required for teasing and dressing the cloth, and for combing and carding the wool. I built my dye-house near the river, for the convenience of pumping up the water. A dyer in the city applied to me for permission to make use of my apparatus, which I granted on condition that he should dye all my worsted and cloth without charge, and make me a certain allowance out of his profits in dyeing for other people, and I well remember that in fifteen months he gained enough to pay me nearly £50 for my share. My knowledge and experience were of great service to him, because I had always written down the exact proportion of each drug that we used at Taunton, and attached to the memorandum a pattern of the article dyed. When he received any order he invariably came to consult with me, and by referring to my books and comparing his pattern with those I had preserved, I was able to tell him at once the exact quantity he would require of each drug, and my instruction never failed to prove correct.

I was now at the height of my ambition. I was beloved by my flock, to whom I preached gratuitously, and thereby had the heartfelt satisfaction of serving the God who had blessed me without deriving any pecu-

niary advantage from it. My dear wife gained from our manufactory an ample support for the family. We were able to furnish a number of French refugees with employment, by which they earned enough to maintain their families respectably. The church increased daily; refugees came from various parts to settle in Cork when they heard that a French church was established there. After a while those members of the congregation who were in easy circumstances became ashamed of allowing me to preach without compensation, and they proposed to raise something by voluntary contribution, if it were only to show that they were grateful for my services. When it came to my knowledge, I thanked them much for their kind intentions, but I told them that as they could not possibly raise enough to support my family without exertion on my part, I would greatly prefer that whatever sum they were able to collect should be appropriated to the relief of the poor, of whom there were many in the congregation. I said that it was a very great pleasure to me to imitate St. Paul, preaching the gospel and at the same time earning my living by the labour of my hands. They were well satisfied with the view I took, for they could not raise more than £10, or at the very utmost £15, which would have been a mere trifle towards the support of my large family.

On the 16th September, 1697, my wife gave birth to another boy, whom we presented to the Holy Sacrament of Baptism, and I baptized him myself, after our service was over, on the 19th of the same month. We gave him the name of Francis. I was the godfather, for I had a great dislike to make people solemnly promise that which they had no intention of performing.

On the day of his baptism I made a great supper, as though I intended to feast the wealthiest of the French refugees in Cork, but instead of that I invited about a dozen of the poor of my flock, and after they had eaten and drunk abundantly of the best, I gave each one a shilling to take home.

I have already said that the French had received me with much kindness, and I may say the same of the people generally. The Corporation of Cork, as a mark of their esteem, presented me with the freedom of the city.

This state of things was altogether too good to last; my cup of happiness was now full to overflowing, and, like all the enjoyments of this world, it proved very transitory.

Great numbers of zealous, pious, and upright persons had joined our communion; but it could not be expected that all should be of this class. Unfortunately, there were some in the flock whose conduct was not regulated by the principles of our holy religion.

A man named Isaac de la Croix, originally a merchant in Calais, had caused dissension in the church there before its condemnation, and had then settled in Dover, where he also made dissension in the church. It must have been to punish us for our sins that he came from there to join our church, and he had not been with us more than eighteen months, when he was the occasion of discord amongst us also. The history of it is as follows. He had a son about twenty-five years of age, who was in the habit of doing business on his own account. This young man chartered a vessel of about thirty tons for Ostend, which he loaded with butter and tallow, promising payment in

ready money. On a certain Saturday afternoon, he weighed anchor and dropped down to Cove, at the mouth of the harbour, expecting to sail early in the morning, and, being Sunday, he hoped to steal away unobserved, and get off to sea without paying for his cargo. Amongst the tradespeople to whom he had given a written promise of payment was a butcher, who had some doubt of the young man's integrity, and therefore took the precaution of going to the father to ask him to put his name to his son's promissory note. The father refused to do so, saying he had nothing whatever to do with the business. He imagined his son had by that time placed himself beyond pursuit; but it was not so, for the butcher hired a boat immediately, took bailiffs with him, and followed the vessel to Cove, and before sunset he put a stop to her sailing, unless the bills were paid first. The dishonest intentions of both father and son became apparent, and were frustrated.

I solemnly declare that I had not heard a whisper of the transaction when I mounted the pulpit next day. It so happened, strangely enough, that I had been for some weeks engaged in delivering a series of sermons upon the Ten Commandments; and on that day I had arrived at the Eighth Commandment, in regular course. In explaining, to the best of my ability, the various ways in which the command of God, "Thou shalt not steal," may be broken by violating the spirit of it, I very naturally mentioned the tricks and evasions sometimes practised in commercial dealings. I pointed to acts so similar to the recent fraudulent attempt, that Isaac de la Croix was sure I meant it for him; others of the congregation thought so likewise. It was con-

cluded I could not have sketched his character so true to the life without knowing his history. He was extremely displeased, and uttered most blasphemous oaths as he left the church, and ended with exclaiming, "Thou shalt pay me for this."

After the service was concluded, some of the elders of the church came and spoke to me on the subject. I protested to them that it was the first I had heard of it, and therefore they must ascribe the singular coincidence to the Providence of God alone. Mr. de la Croix would never believe it, and he continued his threats of vengeance; and in the end he made his words good, for he was the cause of much anxiety and distress to me.

On Monday morning it was ascertained that father and son were alike unable to pay for the cargo. The son absconded, and I never heard more of him. The creditors took possession of the articles, and each tradesman, as far as possible, took back his own property, and the vessel was soon emptied. The captain was the chief loser, for he had to seek a fresh freight.

Mr. de la Croix kept his promise, and lost no opportunity by which he could revenge himself upon me for the injury he imagined I had inflicted upon him. His plan was to try to poison the minds of my flock, and make them dissatisfied with me. He began first with persons whom he knew to be weak and vain; he told them they need not expect to rise to consideration in the city while they had a Presbyterian for their pastor. In this way he made an impression on the minds of some who aspired to the office of Mayor or Sheriff; they in turn talked over the matter with others, and by degrees a spirit of opposition was infused into the minds of a number of my hearers, and

they waited upon me to request that I would receive ordination from the Bishop. I was not at all disposed to accede to their request; on the contrary, I used every argument to prevent them from deserting us. In the course of the discussion I became warm, and in the heat of dispute I said that which I must acknowledge it would have been much better to have left unsaid, even though true. My opponents went to the Bishop to make a complaint of me, and they told him all that I had said, much that I had not said, and most assuredly had not even so much as thought. They effected what they wished, and exasperated the Bishop so much against me, that he made a formal complaint to Lord Galway, then in a high office in Ireland, who was disposed to sacrifice me to please the Bishop of Cork. We had a long correspondence on the occasion, of which you will find copies amongst my papers. Mr. de la Croix declared that I was not a minister at all, and he went about in the congregation, and visited amongst them from house to house, and told them all that I was not an authorised minister. His misrepresentations were so far credited, that I was obliged to write for vouchers to the gentlemen of the Walloon Church, in Threadneedle Street, London. All this was most distressing to me; and finally, for the peace of the church, I felt it my duty to request the Consistory of Cork to receive my resignation. I annex a copy of their reply to me.

(Copy.)

Mr. James Fontaine, our minister, having written to this congregation to request to be released from the service of the church, for reasons assigned in his

letter of 30th May last, this congregation, distressed at the prospect of separation, and the causes which have led him to request it, deem it expedient, nevertheless, to give a reluctant and sorrowful consent to his desire; thanking him most humbly for the services he has rendered to this church during two years and a half, without receiving any stipend or equivalent whatever for his unceasing exertions. We feel bound to testify, that, though he has been obliged to use his own industry for the support of his family, yet it has never occasioned him to neglect any duty of the holy ministry. We have been extremely edified by his preaching, which has always been in strict accordance with the pure Word of God. He has imparted consolation to the sick and afflicted, and set a bright example to the flock of the most exemplary piety and good conduct. We pray God to bless him and his family, and to grant him the consolation of exercising elsewhere, with more comfort to himself, those gifts which God has given him for the holy ministry to which he has been called.

In testimony whereof we have given to him this present certificate at Cork, 5th June, 1698.

Signed, P. Renue, P. Cesteau, M. Ardouin, Caillon, John Hanneton, *Elders.*

Thus you see how much injury may be done by one quarrelsome, malicious individual in a church. The poor minister is under the necessity of sacrificing his own comfort for the peace of the church. I was certain that if I did not resign a schism would be

created, and did my best to prevent it. I wrote to Lord Galway and told him that if any change should be made in the mode of worship I had adopted, by the appointment of an English clergyman, I should feel myself bound, in spite of my resignation, to officiate for that portion of the flock who preferred the French usage. I believe this threat was not without its effect in causing Lord Galway to recommend Mr. Marcomb for my successor, which was most satisfactory to me, for he continued to carry on everything in the way I had commenced, and the Church service has ever since been conducted in the French mode.

I sometimes felt regret that I had been so humble as to request my discharge, for you will find in the sequel that I lost at Bear Haven all the property I had acquired. Nevertheless, God, who only sends afflictions to try our faith, and not to bring us to ruin, has, in his infinite wisdom, turned all my misfortunes, losses, and mortifications to my ultimate advantage, even in this life, and he has, in a manner almost miraculous, provided for all my wants, and enabled me to give my children the good education I desired.

In the month of July, 1698, my property began to diminish. A merchant in France who had heard that I lived in Cork, and could be depended on for honesty, consigned a vessel to my address. I knew nothing whatever of the man, but I received from him a complimentary letter. I was simple enough to accept the consignment, and pay the freight and duties. The cargo consisted chiefly of salt and red wine from the Isle of Ré. When the wine came to be tried, it was found of such inferior quality that the dealers only

offered £1 per hogshead for that on which I had paid a duty of £3 the hogshead. This vessel was no sooner discharged than another followed with similar lading, except that there was white wine also. I was obliged to pay the freight, but I had gained experience enough by the first cargo not to pay the duty. By the representations which were made, part of the duty was remitted on the second cargo. After all was sold I was left a loser by the payment of the duty on the first cargo. I drew upon the merchant for the deficiency, but he allowed the bill to be protested, and never paid me the balance.

Before proceeding, I must relate a very extraordinary event. I have already mentioned sending my two older boys, James and Aaron, to Amsterdam at the time I left Taunton. They remained there two whole years, and when I wished them to return, a captain of a vessel, who was named De Coudre, was going from Cork to Ostend, and I made an arrangement with him to bring them back on his return voyage. We were quite ignorant of the character of De Coudre, we only knew that he had relations living in that part of France from which my wife came, but the opportunity seemed most favourable for the return of our boys, and we had no reason to mistrust the man. I shipped £40 worth of my manufactures on board his vessel. I wrote by him and desired the boys to join him at Ostend, which they did. The vessel was not to come direct to Cork, but to stop first and discharge part of the cargo in London. The captain was instructed to take the boys immediately on arrival to my brother Peter, at the Pest House. I had a letter announcing their safety at my brother's house, where

they were to stay until the merchandise was discharged and the vessel ready for sea. The night after I received this letter I was disturbed by the most distressing dream that could be imagined. I saw my poor boys struggling in the water, without any possibility of receiving help—they must inevitably be drowned. I awoke in perfect agony, and only closed my eyes to be distressed again by the same dreadful vision. In the morning I wrote a letter to my brother; I told him I had altered my plan, and did not like to trust the boys at sea any more, so he must send them by land to Chester, and from Chester they could cross the Channel to Dublin, and proceed thence by land to Cork.

The letter was sent, and it might have been supposed that the weight would have been taken from my mind, and my fears have been dissipated, but it was no such thing; the same dreadful sight appeared before me again in my dreams, each succeeding night, and the impression made upon my mind was so powerful that I was really sick with anxiety and distress. On the next post day I wrote a second letter to my brother. I gave him the particulars of the repeated dreams which had affected me so much. I told him I could not look upon them in any light but that of a warning from God, and that if my children should still be with him, I charged him not to let them go to sea. I said that if he should do so after my telling him of the warning I had received, and the calamity I feared were to befall them, I should for ever lay the blame at his door. I made use of the most solemn and impressive language in this letter, which he had but just received when De Coudre, being ready for sea,

called upon my brother to take the boys from his house to the vessel. He put the letter into his hand that he might read it for himself. He was greatly infuriated, and tried to take the boys by force. When he found he could not get them, he went off, and refused to let them have any of their effects from the vessel.

They returned by land, according to my directions; thanks be to my Heavenly Father for his providential warning! De Coudre put to sea without them; and neither he nor any of his crew has ever since been heard of.

The boys told me when they reached home that this man was the most horrid blasphemer they had ever heard; they said they had trembled with fright at hearing him vomit forth his imprecations, even against heaven itself. On one occasion, when they had stormy weather, he had stamped upon the deck like a madman, roaring out to the devil to come and do his work. Who knows but that God, at that moment, would have punished this impious blasphemer, and precipitated his body to the bottom of the sea, andhis soul into the gulf of hell, if it had not been for those two innocent children, in favour of whom he deferred his vengeance, and warned me in a dream what I should do?

James will confirm to you the truth of this most extraordinary incident. I am sure he can never forget his wonderful preservation. I would say to him, that I trust the grateful recollection of it may be of service to him through the whole course of his life. When he is tempted to sin against God I would have him pause and ask himself the question, whether it was to commit this sin that God withdrew him so miraculously from the waves of the sea.

I now resume the thread of my story. About the time that I was deprived of the very great comfort of preaching the Word of God to my countrymen in Cork, there was an Act passed by the Parliament of Great Britain, forbidding the exportation of any manufactured woollen goods from Ireland. This law broke up my manufactory entirely; for the broadcloth I made was much better suited for exportation than for home use. Cork had ceased to be an agreeable residence to me after the disputes in the church; and though I remained there for some months, and I preached in English in a Presbyterian church every Sunday, yet I had an unsettled feeling, and was all the time on the look-out for anything that might turn up to suit me better.

I sometimes thought of buying a farm to live upon with the money I had realised. While I was in this state, looking on all sides for something advantageous, I accidentally met with a merchant from Kinsale, who told me of his having purchased fish at Bantry, for shipment to Spain, upon which he had made a large profit, and that the fisherman from whom he had made the purchase had also made a profit. I thought I should like such an employment very much, being one so immediately dependent upon the good providence of God for guiding the nets and giving success according to his pleasure. It seemed to me one of the most innocent of all occupations; so, contrary to the course of the apostles, who, from fishermen became preachers, I, who had been a preacher, thought of becoming a fisherman.

I sold all my manufacturing implements and utensils, gave up the employment, and leaving my family in

Cork, I set out upon a tour of observation through the fishing region. At Baltimore I made acquaintance with Colonel Beecher, who had very extensive fisheries, and at Castle Haven with Colonel Townsend; I purchased from the latter gentleman some very good second-hand tackle and boats, all complete. I ascertained that it was impossible to carry on fishing with success unless you had a large farm, with many tenants upon it bound to fish only for you. I went to Bear Haven, and there hired a considerable farm from Mr. Boyd, at £100 per annum, another from Mr. Davis, at £31 10s., and a third at £18.

Behold me now in the midst of great preparations for being both a farmer and a fisherman. I purchased a cargo of salt to be in readiness; I put part of it in a cellar at Bantry, and part at Bear Haven. I did nothing but spend money this season; it was too late for fishing when I began, but I was full of sanguine expectations for the next year.

Whilst I was making these preparations at Bear Haven, in the year 1699, it pleased God to withdraw my second son, Aaron, from this world. This event was the most afflictive that I had ever yet experienced during the whole course of my life. The loss of property had never weighed heavily upon me, but the loss of this dear child afflicted me extremely. He had been long an invalid; his complaint was consumption, and his sufferings were very great at times from violent pain in his chest. He evinced the most entire resignation to the will of God, and with a firmness beyond his years tried to console his mother, who was shedding tears at his bedside. He assured her of the fulness of his hope, that through the merits of his Saviour he

was going to be received into a state of everlasting happiness.

This grievous dispensation made Cork still more unpleasant to us, and we determined to remove to Bear Haven, where I had rented the farms for the fishery. I sold the lease of my house at Cork, with the improvements I had made in it, for £100.

In this new undertaking I went into partnership with my cousin, John Arnauld, and Messrs. Renue, Thomas, and Gourbould, all merchants in London. They were to have one half, and I the other. I put down to their share, at cost price, half of the *Robert*, a ketch of about 40 tons burthen, that I already owned, and half the price of the tackle, boats, and salt that I had purchased. They bought in London, on joint account with me, two other vessels of about 50 tons each, the *Goodwill* and the *Judith*. They sent the *Goodwill* to me with nets, cordage, and everything necessary to make two more tackles, and the *Judith* was sent to France for another cargo of salt. As we intended to salt the fish ourselves, I built a house for the purpose, with stone walls and a slated roof, and shelves suitable for the purpose required, cellars to store the salt in, and presses in which to press the fish. I also built more boats, and got the tackle all ready; and so now, in the year 1700, we were only waiting for God to send us the fish; we were fully prepared to catch them and turn them to the best advantage.

At first I had only James, my eldest son, with me. As soon as I had completed my preparations, and had everything ready for the family, I sent James to Cork for his mother and the children. They came round by sea in the *Robert* to Bantry, and thence to Bear Haven.

The first year and a half we lived in a mere cottage, thatched with straw; and we owe it to the good providence of God that, while we were so much exposed, we never suffered from the tories,* or robbers, of whom there were great numbers in these parts.

Having no immediate use for the *Robert*, we chartered her to a merchant in Cork, to go to Spain. The captain was an Irishman, named James Joy, and he was instructed to receive the money for the freight, and to employ it immediately in purchasing salt, oranges, and lemons. He obeyed his instructions thus far, but instead of bringing the cargo to Cork, he ran the vessel ashore on the coast of France, scuttled her, and sold the wreck with whatever was recovered from it to a French merchant, and he remained in France to enjoy his ill-gotten wealth. This was the unfortunate end of the ketch *Robert*, so far as we were concerned, but I have heard that the person who purchased her as a wreck was able to have her repaired at a cost of little more than a crown, and that she has since been making trading voyages on the French coast.

In the month of May, 1700, we first commenced fishing for cod off the Island of Durzey, but the weather

* The word tory having been long known as a cant term applied to a particular party, it may not be amiss to remark that it is here used according to its original signification. It is derived from the Irish word *toruighim*, to pursue for purposes of violence; and in the days of Queen Elizabeth we discover it first used to signify the lawless banditti who were so troublesome in Ireland during her reign. In England we find it applied for the first time, by the opponents of Charles I., to the followers of that unfortunate prince, under an idea that he favoured the Irish rebels; and by an easy transition it became the distinctive appellation of that party who wished for the greatest extension of the royal prerogative.

was unfavourable, high winds and rough sea, which obliged us to return with scarcely any fish, and we had been at great expense. We next attempted to take salmon; our expenses were but small, our gains smaller still.

In July we mustered our whole force to take herrings, three tackles, six boats, and forty-five men, at an incredible expense. Had the fish been as abundant as usual at this season of the year, our profits would have been considerable, even though the expenses were so heavy. Very few fish appeared, but we were obliged to keep up the expensive establishment, for perhaps the fish might come on the very day when we, for the sake of economy, had disbanded our force and given up waiting for them. One single draught in a large shoal of herrings might pay all the expenses of one, two, or even three years. We were paying the same wages to the men all the time they were waiting, whether they caught any fish or not.

This season passing away with so little result, we thought it needless to keep both our vessels waiting for fish; so we sent the *Judith* on a trading voyage to Spain. With the probability before us of some day sending the *Goodwill* to Virginia, we added another deck for the purpose of keeping tobacco dry if she should have a cargo of it. This was an expense of £80, and made the vessel look clumsy, but she still sailed well. Finding that I had not fish enough to give her a full cargo, I proceeded by the directions of my partners in London to fill her up with beef, butter, cheese, and candles, which were of the value, including the fish, of £450. They recommended that she should be sent to Madeira first to dispose of her cargo, that she

should there invest the proceeds in wine, then go to Barbados to sell the wine, and purchase with the proceeds sugar, rum, and molasses, and proceed with these to Virginia, and, after disposing of this third cargo, take in tobacco to bring home.

She accordingly went to Madeira, where she found so many vessels had already arrived laden with provisions that everything had to be sold under its cost. The same bad fortune attended them at Barbados; many vessels had brought wine, and the price was low. It had been agreed that the seamen should receive their wages at the second port, and this swallowed up so much money, in addition to the losses sustained by each cargo, that only £130 was left to invest in sugar, etc. With this small cargo they went on to Virginia, where the cry was still the same, so many vessels were there already that the foreign produce was at a low price, and tobacco was so much in demand to fill the vessels that it was high. The pilot who had come on board the vessel saw how unpleasantly the captain was situated, and he suggested to him that it would be for his advantage to take his cargo more into the interior, and he offered to conduct the vessel to a river he told him of that ran eighty leagues up the country, named, I think, Pataxent. The captain decided to follow his advice, for he thought he might almost as well return without a vessel as without a cargo. When they reached the port the captain had everything all his own way, for no vessel had been there for more than six months, and they had not a pound of sugar or a drop of rum or molasses in the place. He did so well with his half cargo that he got in exchange a full cargo of tobacco. Every part of the vessel was crammed, even to the

cabin and the sailors' beds. She arrived at Bear Haven in August, 1701, and I had been so perfectly successful with the fishery, that I had a cargo ready for her to take in; but the tobacco was obliged to be first taken to London to be discharged. I wrote to my partners most urgently to use all possible dispatch and send her back to me for the fish.

On the 3rd day of August, 1701, my wife was brought to bed of our youngest child Elizabeth. On that day we had most remarkable success in fishing. Our new slated house was not yet quite finished, and we were living in one end of the herring-house, which was so full with the immense quantity taken, that every place was piled up with them, even to the very door of the chamber in which my wife was confined.

We cured this season more than two hundred thousand herrings; we pressed enough to fill two hundred hogsheads, and we also put up two hundred barrels of pickled herrings. Besides this, we had twelve tierces of salmon, seven or eight hundred dried codfish, and two thousand dried flukes, altogether worth about £1200. I was in daily and hourly expectation of the arrival of the *Goodwill*. I wrote and wrote again to my partners to make haste and send her, in order that she might take the first cargo of the season to Leghorn, and being first in the market would give us a large profit.

While I was in this state of suspense, I sent a small quantity by a vessel loading at Bear Haven for Leghorn, a few of each kind, and valuing the whole stock at the price I obtained for these, we should have received £1,500 for them, if the *Goodwill* had only returned to take them.

It turned out that my partners owned a large quantity of wine in Spain, and they were alarmed by rumours of war. In such an event they would have lost all their wine if it had remained in Spain; and, on the other hand, if brought to England, the prospect of war would be sure to increase its value. This was a large concern, and the fishery a small one to them, though a very large one to me. They thought nothing of the non-shipment of the fish, and kept the *Goodwill* running to and fro as fast as possible, hoping to secure all the wine for them before the declaration of war.

At last they wrote to me to sell the fish at Cork, as they really could not send the *Goodwill*. I went there, and found no purchaser. I wrote again, and begged them to send me another vessel if they could not let me have the *Goodwill*, for time was flying rapidly, and the fish, which ought to have been shipped long ago, was still on hand deteriorating in value. A man named Carré, in Cork, wrote to my partners and told them he was expecting a ship, and that if it came he would give a certain price for the fish, about £600 for the whole. Instead of sending me another vessel in place of the *Goodwill*, they said I had better by all means let Carré have the fish at his price. I went to conclude the bargain with him early in December, for it was better to sell at half price than lose them altogether by keeping too long. Mr. Carré said he took them only on condition that a vessel he was expecting, I know not whence, perhaps from the kingdom of the moon, should arrive in the course of the month of December. I wrote again to my partners; I complained excessively of their neglect of my interests. I told them that Carré had not the character of being a

man of integrity, and it was absurd to depend upon him. As I had anticipated, his ship came not, and I doubt whether he had ever expected any. Wearied by my importunities, they at last bought an old vessel from Mr. Renue, which was delayed for repairs, and did not reach Bear Haven till the end of January, 1702. I loaded her with all possible dispatch, and on the 5th February she cleared out, and went out as far as the mouth of the harbour, where she sprang a leak, and most of the sailors ran away, only three or four remaining with the master to work the pumps. I hired some Irishmen to pursue the sailors and bring them back. By much entreaty and many smooth words I persuaded them to go on board, help stop the leak, and continue the voyage. They sailed for Leghorn, and there sold the fish, from which I never received one single farthing. I was informed that the fish were so bad that nothing more than was sufficient for paying the charges of all kinds had been received for them. I did not expect much, for Lent was over before the vessel reached Leghorn, and some of the fish would probably be injured by the leak; but I could not suppose there would be no return whatever, unless there was dishonesty.

Thus God, to whose blessed will we must submit, in his infinite and unsearchable wisdom, saw fit to deprive us of all the advantages we had anticipated from this most abundant season. We had stretched out our hands to receive the gift, but we could only see it, we were not allowed to grasp it. All was lost! Thus had God willed it. We were not worthy of it.

My London partners had sustained so much loss by

the fishery, never considering that they alone were to blame for it, that they wrote to me saying they would have nothing more to do with such a losing concern. It was in vain I wrote to them that their agreement was for three years, and that I had made all my engagements for that length of time, and this was only the second year; and I had hired fishermen for the next year, and it would be impossible for me to draw back without forfeiting at least £100. I made a full representation of all these circumstances; I pointed out to them how hard it was upon me, when they had occasioned the loss by detaining the *Goodwill* for their own purposes. I could not induce them to continue, and therefore I was obliged to go on for another year on my own account. The *Goodwill* was sold in London for a trifle compared with her cost. The expenses attendant upon building the cellars, herring-house, and presses, as well as the cost of the boats and tackle, were all charged to my account. They allowed me something for their share of the use of them during the two past years. They made it out that I owed them £600 when all was wound up. Thus I was totally and entirely ruined, but it was the will of God, and blessed be his name for the support of his grace, which enabled my dear wife as well as myself to submit to the chastisement without murmuring. We were able to say from the heart, "Thy will be done!"

Amongst other expenses necessarily entailed upon me, was the building of a house for our residence, with substantial stone walls, slated roof, and towers; in fact, a sort of little fortification, for defence, in case of need, from the French corsairs, who sometimes made attacks upon unprotected parts of the coast.

This cost me a great deal of money, but you will find in the sequel it was not thrown away. The good providence of God made it the human means of procuring for me great advantages hereafter.

My Irish neighbours were in the habit of pillaging and cheating me in a thousand indirect ways. I had brought thirteen destitute Frenchmen into the neighbourhood, who had served in the army under King William, and had been discharged, the war being over, and they knew not where to lay their heads.

I gave them land to cultivate; but whether it was owing to their ignorance of agriculture, their habits of indolence engendered by a military life, or the perpetual injuries they received at the hands of the Irish, I know not, but certain it is, they became discouraged, and most of them left me before the end of the three years. I lost £80 by them, having advanced so much for their use.

When God vouchsafes his blessing everything prospers, but let him withdraw the light of his countenance, and the best laid plans and most energetic labours result in nothing but failure. Everything now went wrong with us. There was a court held for the barony at Bear Haven, which was competent to decide in all causes under forty shillings. I do not believe there were more than half a dozen Protestants in the adjacent country besides my own family, and those I had brought with me, so that when I or any of my Protestants demanded what was due to us, the matter was referred to a jury of Papists, who invariably decided against us. Protestants were never by any chance summoned to sit as jurors, and the consequences were most vexatious, for we not only lost our lawful dues,

but were condemned to pay costs likewise. On the other hand, if the Irish took it into their heads to make any claim upon us, how unfounded soever it might be, they were sure to recover. Boyd was the judge for the barony; he was a great rogue: Dwyer was the attorney, and he was no better. After some little experience, I put a stop to this system of cheating and false swearing by appealing from the decision of the barony to the County Assizes. I may say with truth, that I was the only person in the whole barony who could be said to be really and truly in the Protestant interest, for the very few Protestants who had lived there any length of time appeared to have caught the infection, and become as bad as the Irish Papists themselves.

I was a Justice of the Peace, and in that capacity I exerted myself to the utmost to break up the intercourse subsisting between the Irish robbers and the French privateersmen, who were the best of friends, mutually aiding each other on all occasions, for the Irish seemed to look upon it as a settled point that the enemies of the English must be their greatest friends. It was quite natural that my steady course of opposition to their evil practices should draw upon me the hatred of these people, and I soon had the evidence of its being so, for I received a message from one Skelton, a captain of an organised band of robbers in the woods, threatening me with an attack, saying that I might keep what guard I pleased, but they would manage to surprise me some day or other, and they would be with me before I had time to turn round. I caused Skelton to be informed that if he declared foxes' war I should do the same; so he and his comrades had better be

upon their guard, lest I should be beforehand and seize upon some of them first. It so happened, about four or five months afterwards, I received information that a notorious robber was concealed in the cleft of a rock close to the sea-shore, upon my farm. I armed myself, and took some of my Protestant servants upon whom I could depend, and went down to the rock, which we surrounded, and finding him there we took him prisoner and sent him to Cork, where he was tried at the next Assizes, condemned, and executed. I received the thanks of the magistrates and the Government for the service I had rendered to the country by taking up this man. The others were rather afraid of me afterwards, and kept aloof. In the course of twelve months this whole troop of brigands was dispersed. They had quarrels among themselves, and betrayed one another. I notice this as one more instance of the superintending providence of God, which most mercifully turned aside a threatened blow.

The animosity against me still continued, nay, it rather gained strength, for I was determined to do my duty as a Justice of the Peace, and I persevered in sending to Cork for trial all persons who were found to be in the habit of holding communications with French privateers and trading with smugglers. The number was commonly eight or ten every Assizes. The privateers sustained a heavy loss by this, or rather, I should say, lost the opportunity of making their usual gains, by being deprived of the means of obtaining the information they were in the habit of receiving as to what vessels were in the neighbouring ports, where they were going, the value of their cargoes, etc., etc., which had enabled them to make many rich prizes.

The Irish were rewarded for their treachery on such occasions by a considerable share of the booty, and they were of course very much enraged at me for putting a stop to their trade. All efforts to injure me had hitherto been unsuccessful, but they felt that they must make a desperate effort to drive me away from the neighbourhood, or their occupation was gone; but once rid of me, they knew they could have it all their own way again. So it proved; for after I left the neighbourhood the privateers hovered on the coast and received information, took prizes, and bestowed rewards as heretofore, and, one by one, all the respectable Protestants moved away.

## CHAPTER XIV.

Attacked by a French privateer—Defence—Letter to the Duke of Ormond—Ammunition furnished by Government—Small fort—Visit Dublin—London—Pension—Copy of warrant—Return home.

AFTER having well deliberated, a force was brought to bear against me that, to all human appearance, would be amply sufficient to accomplish the purposes of my enemies.

Early in the morning of the first day of June, in the year 1704, a French privateer floated in sight; she floated gently towards my house in a perfect calm. She had a force of eighty men on board, besides four of my Irish neighbours, who acted as guides. She mounted ten guns. I watched her progress, and thought their object was to bring her to the south of my house, where at high water the guns would have full scope, and bear directly upon the front. I would prevent that, if it were possible; and therefore I mustered all the men I could find, exactly twenty in number. I furnished all the Protestants with muskets, and the Papists with clubs to carry on their shoulders, which made them look like armed men when seen from a distance. I gave directions that all should follow me, and do as I did. We went round the little cove, stooping very low, as if we wished to hide ourselves,

though in reality I made choice of the highest ground, in order that we might the more certainly be seen from the privateer. I then ordered all the men to go behind a large rock near the shore, while I stood alone on the top of it, within sight of the vessel. I told them all to appear on one side of the rock, as if they were peeping out of curiosity, while I was looking the other way; then I turned round, and made angry gesticulations, as if I were finding fault and striking some of them, and at the same time I directed them all to show their heads at the other side of the rock; I turned again, and appeared as if I were anxious that they should be concealed. The enemy having seen, as they thought, forty men behind the rock, did not deem it expedient to effect their landing at a point so well guarded. They turned about towards the mouth of the creek upon which my house stood, and there they were opposite one corner of the house, from which point their fire would be comparatively without effect. Thus, my manœuvre produced exactly the change in their purpose which I had intended it should. They dared not venture up the creek, for fear of getting aground at low water.

When I saw that they had decided upon their position, I took my men back by a low path, and this time I really made them hide themselves, so that the men on board the vessel could not see one of us on our way back to the house. I took all the Protestants in with me to assist in the defence, and sent the Papists away. The privateer cast anchor about a long musket-shot distant from the house, and presently the lieutenant landed with twenty men, and made haste, apparently with the intention of reaching the house before

he thought I could have had time to return from the rock. I had seven men with me, in addition to my wife and children; four or five of these were of very little use to me. I placed them all at different windows; I posted myself in one of the towers over the door, and as the lieutenant was advancing with every appearance of confidence in his mien I fired at him with a blunderbuss loaded with large shot, some of which entered his neck above the shoulder-blade, and the rest his side. He was taking aim at me as he fell, which made the fire go too high. I ran for another loaded piece, which was in the next room, and during my short absence his men took him up, crossed the ditch, and carried him back to the vessel.

The commander was furious at such unexpected resistance from a minister, and sent another officer on shore, with twenty more men and two small cannon. They placed these under cover of the rocks and hedges, and cannonaded the north side of the house, while the guns of the vessel bore upon the south-east. Being altogether unaccustomed to this kind of music, I must acknowledge that when the first cannon-ball struck the house I felt some tremors of fear. I instantly humbled myself internally before my Maker, and having committed myself, both soul and body, to his keeping, my heart revived within me. I regained my courage, and suffered no more from fear. I popped my head out of the window to see what effect the ball had produced on our stone wall; and when I perceived that it had only made a slight scratch, I cried out joyfully, "Be of good courage, my children; their cannon-balls make no more impression on our stone walls than if they were so many apples!"

I had an officer staying with me, with whom I had been conversing the night before this attack as to the probable chance of my being able to offer successful resistance upon such an occasion as the present. His reply had been very discouraging; he thought a cannon would make as short work with us as if our habitation had been a castle of cards. I believe that it was the impression he had given me of our weakness which occasioned the apprehension I felt when the ball struck the house, but which was perceptible to no one but myself and my Heavenly Father, who, in answer to my petition, had dissipated my fears.

John McLiney, a brave Scotchman, was stationed at a window which overlooked the cannon upon the shore. He had fired repeatedly without effect; so at last he put a double charge of powder into his musket, fired again, and killed the man who was pointing the cannon. After this they removed their battery to a more sheltered position; they placed themselves behind a rock, about thirty paces distant from the north-east corner of the house, where every one could be protected from our fire, except at the time of reloading the cannons, when we could take aim at the men so employed. The change of place was much more favourable for us, because, being at a corner of the house, the walls could not be injured by their fire; they could only strike the slates on the roof. During the whole time there were two or three hundred Irishmen collected on a neighbouring height, watching the conflict, rejoicing in the anticipation of our defeat, and waiting impatiently for the moment when they might come down and participate in the plunder.

A Frenchman, named Paul Roussier, a very brave

man and a skilful soldier, was posted in the garret, opposite the battery of our enemy. He constructed a sort of rampart with sheep's fleeces, that we had stored away there, and then made an opening in the roof, through which he kept up an incessant fire. He was constantly supplied with arms ready loaded. As soon as he had fired, he handed his piece to one of the children, who gave him another in exchange, all ready to be fired. He killed one of the assailants. They, on their part, displayed equal activity, keeping up a constant fire with their cannons. The pirates on board the vessel fired against the windows with small arms. We did our best to barricade them with mattresses and large books.

At the commencement of the action, some of our muskets were a little out of order. The officer, who was loading for Paul Roussier, was in such a state of confusion that he had actually put in the ball before the powder. My wife was here and there and everywhere, carrying ammunition, and giving encouragement to all, as well by what she said as by her own calm deportment. When she came into the room where the officer had just made the mistake I have mentioned, he went up to her and took her by the hand, and said, "Alas! my dear lady, what must be done? We are ruined. It is the height of folly to attempt to resist any longer, for our arms are in bad order; here are no less than three useless muskets."

I would observe to you that we had not less than eighteen muskets in the house, besides two blunderbusses and several pistols.

My wife replied to him with her usual composure,

"We are in the hands of the Almighty, and nothing can happen to us without his permission. I trust he will not suffer us to fall into the hands of these wicked men; but we must not lose our courage; rather let us try if we cannot mend anything that is out of repair."

She then came to me, and begged I would leave my post and go into the parlour, to encourage the men, and do away with the alarm engendered by the fears this faint-hearted gentleman had expressed. I went immediately, and upon examining the useless muskets I found that one of them wanted a flint, another had some dirt in the touch-hole, and the third had two cartridges in it, one on the top of the other, and a ball below both, next to the touch-hole. I laughed at him when I showed him how promptly the muskets were put in order, and there were no more complaints on that score. My wife was perfectly fearless. I wanted a needle to broach the muskets, which she went to fetch for me from a place where the balls were coming in at the window like hail, and she did not think of stooping to avoid them until I called out to her to do so.

The children were naturally very much frightened by the noise made when the roof was struck, and slates were shivered by the balls, which she observed, and she said to them, "Take courage, my children; do not forget that we are in the hands of God. It is not our fear that will give us safety; on the contrary, God will bless our courage. If you are not able to fire on the enemy yourselves, you can at least load the muskets for your father, and for others who are older and stronger than you are. Drive away fear from your

hearts as much as possible, and leave the care of your persons to God."

This address to the children was of much use to the older persons who were present; it appeared to inspire them with fresh confidence and courage. Ere long, however, we had a serious cause for anxiety; our powder was becoming so scarce that we felt as if we ought to begin to use it more sparingly. We were in a state of great perplexity. If we did not continue the same fire, we thought the enemy would perceive the difference, and attack us with fresh vigour; and if we went on at the rate we had hitherto done, we should not have more than enough to last three hours. The whole stock, at the outset, was but twelve pounds. "Great God! it was then, in our moment of need, that thou didst discourage our enemies, and make them to turn their backs upon us in flight."

Claude Bonnet, a French soldier, discovered that one of them was running away, so he went forward to fire upon him, and at that very moment a ball from the enemy struck against the house, rebounded, and entered the fleshy part of his arm, without touching the bone. This showed us that we were not invulnerable, and that if we had been spared, it was to God that we owed our preservation, and to him we ought to return thanks.

My dear wife was the surgeon; she had him laid upon a bed without any noise, and applied the first dressing to his wound with her own hands. The engagement lasted from eight o'clock in the morning till four in the afternoon, and during the whole time there had never been the least cessation in the firing, except for a very few minutes after the first man was killed.

We had no one wounded but Claude Bonnet, with the exception of a slight hurt one of the children received from a piece of slate striking against his thumb. The loss sustained by the enemy was three killed and seven wounded, as we afterwards ascertained from the Irishmen who were on board. When the assailants had returned to their vessel, we inspected the stations they had occupied on shore, and we found a quantity of blood which they had evidently tried to hide by treading earth and leaves into it.

The privateer remained at anchor for some time, and we feared they might be preparing for a second attack, for which we were in very poor condition, being so near the end of our powder. We determined, however, that if they should land again we would not waste the little powder we had left, but only fire when we could take aim. While we were waiting the development of their plans, we all took some nourishment, which we stood in much need of after our fatigue.

When we returned from the rock, the first thing in the morning, I had given to each man one large glass of sherry, and after that, during the whole action, I did not permit any one to taste a single drop of wine, spirit, or strong beer.

In a short time we had the satisfaction of seeing the vessel draw up her anchor and sail away; and we then returned most hearty thanks to God for our glorious deliverance.

I wrote immediately to Lord Cox, then Lord Chancellor of Ireland, and to the Duke of Ormond, the Lord Lieutenant. I gave them a full account of the whole affair. Before I mentioned the opening

paragraph of my letter to the Duke, I should name, that about nine months previous to the attack he had made a tour through a great part of Ireland, in company with the Chancellor. When they were at Kinsale, Mr. Davis, one of my landlords, and I, went there to pay our respects to them. Before the interview, it had been agreed between Mr. Davis, the Chancellor, and myself, that if there should be any opening for it, I should contrive to say something in favour of erecting a fort in our neighbourhood, and they would support me in it; for they were as anxious to have one as I was.

The Chancellor introduced us both to the Duke as Justices of the Peace who did our duty. His Grace conversed with Mr. Davis for a few minutes; but when he found that I was a French refugee, he addressed himself more particularly to me, and he carried on the conversation in the French language. He asked me how long I had resided in this barbarous part of the country, what flock I had, etc., to all which I replied. He then inquired about the produce of the country, and how we managed to transact our business in this quarter. I told him what a fine harbour we had, and mentioned its particular advantages, and thinking the opportunity a good one for introducing the subject, I mentioned the danger to which we were exposed from the iniquitous practices of French privateers. I then said, "If the Government could only be induced to build a fort there for our protection, I am sure it would become a favourite place for the settlement of French refugees; and I have no doubt it would also prove a safeguard to the commerce of the whole kingdom."

According to our previous arrangement, the other gentlemen were ready to support what I had recom-

mended with various arguments; but the Duke rather wittily cut short our discourse by saying: "Pray to God for us, and we will take care to defend you in return."

This reply was so much to the purpose that we were silenced; we had not another word to say. I felt a little confused, and the tittering of some of the Duke's friends was annoying.

God having now given us this remarkable deliverance, I thought the time had arrived when I should be justified in reproaching his Grace with breach of promise. Immediately after the battle, before the sun had set, on that very evening I wrote him a letter, beginning as follows:—

"Since I had the honour of paying my respects to your Grace at Kinsale, I have not failed to pray for you daily, in conformity with the request you then made; but you must allow me to complain that your Grace has not been equally true to the promise you then made of defending me, for without your assistance I have had to defend myself from the attack of a French corsair, who," etc., etc. I then went on to give him the particulars of the engagement, and of our glorious victory.

I enclosed this letter, unsealed, to my cousin Arnauld, in London, and I begged him, after he had read it, to seal and deliver it. He had some hesitation about the expediency of delivering it; he thought it was too bold. Nevertheless, he complied with my request, sealed it, and then went with it to the door of the Duke's hotel, and gave it to the first servant he saw, without waiting for any answer, or even ascertaining that it had reached its destination.

The good and generous Duke was delighted, seeing that the boldness of it was justified by the defence we had made. He inquired immediately for the person who had brought it, and as he was not forthcoming, he requested Colonel Boisron, who happened to be with him, to write an answer, telling me how much he was charmed with my conduct as well as with my manner of relating it to him; and that if it should ever be in his power to serve me I might be assured he would take great pleasure in doing so.

In the meantime my name and that of my wife also became known throughout Europe, by means of the newspapers, giving the history of our defence. I received a letter from Government, dated 10th July, 1764, complimenting me on my conduct, congratulating me on the happy result of the conflict, and adding, they would take care I should be better provided for defence in case of another attack. A warrant was inclosed in the letter, directing the keeper of the magazine at Kinsale to deliver to me one barrel of gunpowder and two barrels of musket-balls.

The four Irishmen who had acted as guides to the French were very much alarmed; they feared that if I discovered them I should hand them over to justice; so they prudently determined to be beforehand, and they came voluntarily before me, and made oath that the French had taken them by main force. They furnished us with the information I have given already of the extent of the loss sustained by the French. They told us that the lieutenant whom we had slain was a near relation of the captain, who was so furious at his death that he swore if he took me he would roast me and salt me.

After this I determined to build a kind of fortification at the back of my house, to answer the double purpose of protecting the lower floor from the guns of ships and defending the mouth of the creek. I bought several six-pounders which had been fished up from a vessel lost on the coast. I had three carriages made for them, and I raised a fortification of turf, whose parapet was eighteen feet in thickness, and so situated as to command the entrance of the creek and cover the lower story of my house entirely on the side next the creek.

My Irish neighbours were much chagrined at the unexpected issue of the attack, which they felt certain was to rid the country of me for ever. They were more and more annoyed as they saw the progress of my preparations for future defence. They tried to alarm me; they said to me that perhaps I was not aware there was an Act of Parliament which forbade any person to erect a fortification or mount guns without the special permission of Government. I replied to them that I knew all about the Act of Parliament quite as well as they did, but I had no fear of disturbance in my work after the decided evidences I had received of the friendship and esteem of the Government. "Were it otherwise," said I, "I would much rather fall into the hands of an English jury than those of French pirates."

I made an application to the Government for ammunition when I had completed my fort. I was promptly furnished with five hundred cannon balls, four barrels of gunpowder, and the greatest abundance of matches. I required no stronger proof of approbation.

By the month of November I had completed every-

thing, and finding that the Lord Lieutenant had returned to Dublin, I thought it would be right that I should go and wait upon him, and present a full report of what I had done. During my residence at Bear Haven I had from time to time been able to render material assistance to merchant vessels, and more than once to ships of war, in distress. I took with me certificates of these facts.

Upon my arrival in Dublin I was received by the council with the utmost kindness. They voted the sum of £50 to me at once, as a temporary assistance until something better could be done for me, and they recommended me most strongly to claim a pension for my services, and they themselves brought my case officially before the Lord Lieutenant. After a while he issued an order to the Secretary of State for Ireland, to give me a letter addressed to the secretary of Lord Godolphin, then Lord High Treasurer of England.

I went to England with my documents in the month of April, 1705, and while I was still in London, urging my claims, the Duke of Ormond, the Lord Lieutenant, came there, and was of essential service to me in gaining my pension. He treated me at all times with every possible kindness.

The warrant for my pension was presented to me on the 17th October, 1705, and here follows a copy of the document.

(Copy.)

To our right trusty, and right entirely beloved Cousin and Councillor, James, Duke of Ormond, our Lieutenant-General and General Governor of our Kingdom of Ireland, and to our Lieutenant Deputy,

or other chief governor or governors of that our kingdom for the time being.

ANNE R.

"Right trusty, and entirely beloved cousin and councillor, we greet you well. Whereas James Fontaine, clerk, did by his humble petition to us pray that we would be graciously pleased to bestow on him a pension of five shillings a day on our establishment of our kingdom of Ireland, in consideration of his good services in his defence against a French privateer, and the great charge he is at in securing the remote port he lives in against the insults of the French, and whereas our High Treasurer of England hath laid before us a report made by you upon said petition, wherein you testify that the petitioner is settled in a very remote port, in Bear Haven, in our said kingdom, which place is very much infested with the privateers, that he hath built a very strong house with a small sort of sod fort, on which he hath the permission of our said Government to mount five guns; that he hath often been in danger of being attacked by the privateers, and that, by the continuance of the said fort, he hath protected several merchant ships; that there hath been produced to you several very ample certificates from the merchants of Dublin and of Cork, of the commodiousness of that place for securing merchant ships, as also from the captains of our ships the *Arundel* and the *Bridgewater*, and that, upon the whole, you are of opinion that the said James Fontaine very well deserves our favour and encouragement, in consideration of his said services and expenses; and in regard he is a French refugee, you propose that a pension of five

shillings a day may be inserted for him on the establishment, under the head of French pensioner, to commence from Michaelmas, 1705. Now, we having taken the premises into our royal consideration, are graciously pleased to consent thereunto: and, accordingly, our will and pleasure is, and we do hereby authorise, direct, and command that you cause the said pension or allowance of five shillings a day to be paid to him, the said James Fontaine, or his assignees, from Michaelmas last, 1705, as aforesaid, for maintaining the said fort for the better preservation of our subjects of our said kingdom against the insults of French privateers, the same to continue during our pleasure, and to be placed for him in the list of French pensioners on the establishment of our expenses in our said kingdom, and paid in like manner as others the pensions within the said list are or shall be payable. And this shall be as well to you for so doing as to our Lieutenant Deputy, or other chief governor or governors of our said kingdom for the time being, and to our Receiver-General, and all others concerned in making the said payments and allowing thereof upon account a sufficient warrant, and so bid you very heartily farewell.

"Given at our Court at St. James's, the twelfth day of October, 1705, in the fourth year of our reign.

"By Her Majesty's command,

"GODOLPHIN.

"Entered at the Signet Office, on the 17th day of October, 1705. } "GEO. WOODDESON, *Dep.*"

My inventive genius had now entirely forsaken me, but the providence of God had not. The same God who at first called light out of darkness had now shown

his power in frustrating the designs of our enemies, and turning to our honour and advantage the very enterprise by which they had hoped and expected to seal our ruin. If it had not been for their cruel attack, we should never have become known to persons who have proved most kind friends to us. Let us never forget that we are indebted to our Heavenly Father for inclining towards us the heart of a kind and charitable earthly sovereign. The signal failure of our adversaries' schemes reminded me of the enigma of Samson in the Bible: "Out of the eater came forth meat, and out of the strong came forth sweetness."

I must not omit to mention the kindness and hospitality of my cousin, John Arnauld. I was his guest during the whole time I was in London, and he not only declined accepting any compensation for my board, but he lent me nearly £30 to further my views in applying for a pension, and at a time, too, when he saw little chance of my ever being in a situation to repay him. Thanks be to God, I have since that time so far prospered in my school as to be able to return him this money.

During my absence from home, privateers had been occasionally seen hovering about the mouth of the harbour. One of them had approached the house, and appeared to be taking the same course that had been followed by the vessel that attacked us. My wife was on the alert; she had all the cannons loaded, and one of them fired off, to show that all was in readiness for defence, and when they saw this they veered about, landed on Great Island, stole some cattle, and sailed away.

After my return we had occasional alarms. Vessels

would approach now and then, and seem to threaten a descent; but it ended in nothing but giving us a little fright, and making us brush up our arms; for when they saw that we were in a state of preparation they went off, contented with stealing whatever they could lay their hands upon.

## CHAPTER XV.

Attacked by a second privateer—Out-houses fired—Breach in the wall—Wounded—Surrender—Carried off to the vessel—Expostulation with captain—Ransom—Peter left as a hostage.

With a constant apprehension of attack before us, we lived on the *qui vive* from the first day of June, 1704, until the eighth day of October, 1708, when, with all our precautions, we were actually taken by surprise.

A company of soldiers was quartered among the Irish in the half-barony, and the captain who commanded them lodged and boarded at my house; but, unfortunately, both he and the lieutenant happened to be absent at that time; they had gone to Bantry, and the ensign was left in command of the company. He was an imprudent, inexperienced youth, without any sort of judgment.

A French privateer entered the harbour during the night, and anchored off Bear Haven, about five miles from my house, and entirely out of our sight. She hoisted English colours by way of deception, and she succeeded to her wish; for the ensign no sooner discovered her than, concluding she was a vessel just arrived from America, he went down with two or three soldiers of his company, in great haste to be the first to board

her, in order to regale himself with rum punch, a beverage of which he was, unhappily, much too fond. He was made a prisoner the instant his foot touched the deck of the vessel, but the captain and the officers behaved towards him with the greatest civility. He was a little shocked at first; but they made him so very welcome, treating him to the best of wine and brandy, that he soon lost the remembrance of his situation, and gave the captain all the information he wanted, and it was of a nature to encourage him to proceed. He told him that the soldiers were dispersed throughout the barony, without any commander, for the captain and lieutenant were both absent, as well as himself, and that he was sure it would be very easy to surprise my house, for I had no one near enough to help me but my own family. Upon the strength of this information the captain had the boats prepared for going ashore. He sent eighty men in three boats, commanded by two lieutenants, who were both Irishmen, natives of the barony.

A great portion of the crew were Irishmen, and amongst them was a man named Sullivan, whose life I had formerly been the means of saving, when he was proclaimed as a tory and a robber. He fled to France, and I had so much compassionate feeling for his wife, whom he had left behind with seven or eight children to maintain, that I allowed her to live rent-free on my farm, and, fearing the family might perish with hunger, I returned to her a milch cow and ten or twelve sheep, which Sullivan had made over to me for rent due before he went away. This was the man who came to reward me for my kindness to him and his by acting as a guide to the party. No one knew better

than he the exact position of my house and everything belonging to it.

They quitted the ship at midnight, landed before it was light, and commenced their march about daybreak, in perfect silence, and stooping very low, in order that they might be neither seen nor heard. An Irish servant who was fetching home the cows was the first person to discover them, marching in good order, and only the distance of a long musket-shot from the house. He ran home as fast as he could, and cried out that we were all lost, for a number of armed men were in sight. We got up directly, and I ordered every door to be shut; but there was so much confusion that the gates of the large court in front, and even the house door below the tower, were forgotten and left open for some time. This was perceived by the enemy, as we afterwards learned, but it was supposed to have been done on purpose as a feint, and that we must have a loaded cannon within ready to fire if any one approached. When the men were near enough to hear me, I hailed them through a speaking-trumpet, and told them if they were friends to stop, and let us know who they were, and if enemies, to come forward, and we would receive them with vigour.

In the meantime my children were busily engaged loading our arms and putting them in order. The men continued to advance; so I ordered my son James to fire upon them from a garret window with our largest gun, which was six feet long. This made them lower their heads; they then separated into six detachments, and took various posts, and some of them, under cover of hedges and ditches, contrived to get round to the back of the house. They had determined to root

us out this time, for their first act was to set fire to the malt-house, which was towards the east, then to the stacks of hay, straw, and grain, which were at the north and east, and after that to the cow-house, stable, and long fish-press, which were at the west of my house. These were all very combustible, and in less than half an hour we were encompassed with flames on every side but one, and by reason of the fire and smoke between them and us we were unable to see our enemies, and we suffered much from the smoke, which found its way to us through every crevice.

I ordered the servants to put water in every tub and bucket that could be found, and then immerse sheep-skins with wool upon them, and ox-skins, of both which we had many in the house. When these were thoroughly saturated I had them placed in the windows, as being the most exposed parts of the house. My dear wife superintended these arrangements. The roof was slated, so there appeared but little danger of fire being communicated to us through that channel.

The whole garrison consisted of my wife and myself, our children, and four servants; two of the latter were mere cow-boys, and the other two had never seen a battle. We fired hap-hazard, as fast as we could load; we did so because we could actually see nothing but fire and smoke, and therefore could not aim at our enemies. My chief apprehension arose from the fear that they might possess themselves of our cannon and turn them against ourselves, and therefore I thought that while unable to see what our assailants were doing, I could not employ myself better than in firing my large blunderbuss every few minutes in the direction of the cannon. Once after I had fired, I thought I

discovered that they had been making the attempt, for there was much noise and confusion, and it was evident they were carrying off a wounded man. I could hear them very distinctly, but I could see nothing; I was encouraged, however, by what I heard, to fire from time to time in the same direction.

It was not until all that I have related had been done that I became aware of the doors being open of which I have already spoken, and I sent some one to shut them.

While I was firing at random I had a glimpse of a man setting fire to the covering of the fish-press; I took deliberate aim at him with my blunderbuss, loaded as usual with swan shot, and wounded him in several places, but not seriously.

While we were blinded and suffocated by the smoke from the burning stacks, our adversaries raised a small mound of turf and wood, behind which they intrenched themselves, and set to work with long poles to detach the slates from the roof of the north-east tower. As soon as they uncovered a portion, they applied fire to it by means of burning straw at the end of their poles, and in this way the roof was on fire three times, and we as often extinguished it from within.

About two o'clock in the afternoon they accomplished making a breach in the wall of this same north-east tower. We could see them at work with iron bars, and while they were so engaged my children fired upon them; they formed a sort of rampart with a mattress on the top of a large basket, such as is used in the country for carrying peat. They knelt behind this rampart, and fired as fast as they could one after the other, without daring to show their noses.

The enemy still continued at work with their long poles and firebrands endeavouring to set the roof on fire. When the smoke had subsided a little, I hit upon a position from which I could see to take aim at their hands, as they raised them above their intrenchment to guide the poles. I fired, and I thought I hit them, but as they still persevered in their work I began to think it probable that I had not put a sufficient charge in the piece, so when I loaded again I put in a double quantity of powder. I had no sooner loaded than I had the opportunity of aiming at a hand I saw raised; I fired, but my piece was overloaded, and it burst, by which unfortunate accident I was thrown down with much violence, three of my ribs and my right collar-bone were broken, and the flesh of my right hand was much torn. I was so completely stunned that I had no power to move, or even to breathe for some seconds. My wife saw me fall, and she naturally concluded I had been struck by a ball from the enemy. She ran to my assistance, and raised me up without making any noise whatever. As soon as I was able to articulate, I told her how it had happened. I was now completely *hors de combat*, but I had already done much work, for I had fired five pounds of swan shot from my now disabled piece during the morning. After I was prostrated my dearest wife assumed the command; she had an eye to everything; she went round to furnish ammunition as it was required, and she gave courage as well by her exhortations as by her example.

In the meantime the enemy had been engaged upon the breach, which they had increased to four or five feet square: nevertheless, they derived no benefit from it; my sons defended it by an incessant fire from behind

their mattress rampart. At last a grenade was thrown in at the breach, which ran under the basket, and overturned the whole affair, but without doing any harm, thanks be to God, except giving the boys a fright which made them abandon their post; but only for a very short time. One of them ran to me, in great dismay, to tell me that the hole was as large as any door, and that the enemy were entering by it; the other boys were still firing from the dormar windows.

I immediately rose from my bed, and asked them to give me a pistol ready cocked and loaded, which I took in my left hand, the right being useless. I called my family around me, and I said to them, "I see, my dear children, that we must be overpowered by the great number of those who are attacking us; it is inevitable; but we will not stand quietly to be killed like dogs; let us rather sell our lives dearly, and die like lions." I was advancing towards the breach while I said these words.

As soon as I had done speaking my poor boys re-entered the room, and took up their old position without a word or a gesture indicative of fear; they replaced their basket and mattress, exposed to the fire of more than ten muskets. It was, indeed, a melancholy sight; but, at the same time, I was gratified with their display of unflinching courage. Blessed be thou, O my God! who preserved them from injury amid such a shower of balls.

When they resumed the fire the enemy retreated from the breach, and did not dare to show their heads, or even their hands, which caused all their fire to be thrown away; for, by not raising the butt-end of their muskets, they carried too high, and the shot went far

above us every time. Seeing that we did not give way in the least, they began to tire of our obstinate resistance. They might possibly have heard me speak to the children, and it is very certain they overrated our force extremely; for, from the constant fire in all directions, as well as upon the main point of attack, they concluded that we must have at least twenty men. They called out to us to surrender, and they would give us good quarter.

I held a conversation with my wife and children, and we determined, at any rate, to hear what terms they offered. The firing was stopped on both sides, and I advanced to the breach to hold a parley with them. One of the Irish lieutenants came forward and took aim at me; my second son, Peter, saw what he was about before I observed him, and he immediately caught hold of me and drew me on one side, barely in time to save me from being the victim of their treachery; for the ball passed within two or three inches of my stomach.

I was extremely indignant, and said, "Ah, you traitors! was it then merely with the view of surprising me that you proposed a parley? Fire upon these traitors, my sons; fire, I say." The boys obeyed me without loss of time, and fired upon the deceitful miscreants.

I had foolishly exposed myself to a very great danger by placing confidence in the good faith of an enemy whom I might have known was destitute of all honourable feeling. The ever-watchful providence of God again interposed for my deliverance.

We kept up an incessant fire for another quarter of an hour, when the enemy called out to us again, and

made a second offer of good quarter. I reproached them with their recent perfidy, and told them I could not trust persons who had already attempted to betray the confidence I had reposed in them.

They then threatened that, if we refused to surrender, they would throw a barrel of powder in the breach, and blow us all up.

"I have three or four at your service here," said I, "and I intend to scatter their contents over this floor and the inner hall, and whenever you are pleased to enter, I will throw a lighted turf upon it, and make you dance. You may depend upon it I will not perish without you."

The desperate tone of this reply made them repeat once more their offer of good quarter.

I said, "I do not know what you mean by *good quarter;* but this I know, I am resolved not to surrender unconditionally. I would rather perish with my whole family."

They left off firing, and begged I would order my people to do the same, that we might speak about terms; so we had a cessation of hostilities on both sides. Their proposition was, that they should have the plunder, to which I assented; for with our lives we should most certainly have lost our goods. I demanded life and liberty for myself and all who were with me. They spoke to me in English; and I said I would have nothing to do with Englishmen or Irishmen in making the treaty.

"I consider myself a British subject, and as such I will only treat with the French who are at war with England, and I request the French commander to come forward, and put his head to the breach; I assure him

that he may do so with perfect safety. We have no traitors in our ranks."

One of the rascally Irish lieutenants then presented himself as the commander of the party. He went by the name of Carty in Ireland, and La Touche in France; he could speak French as well as I could. I told him that as an Irishman I had not the slightest reliance upon him, but it was as the authorised agent of the French commander that I was willing to treat with him. I then repeated to him the terms of capitulation, speaking French all the time. He was to guarantee life and liberty to all of us, and to promise on their part the most strictly honourable deportment while in possession, and they were to have the plunder.

They swore to the observance of these terms as Frenchmen and men of honour. After which I had one thing more to say: "I am now going to open the door for your admittance, and I give you warning beforehand, that I will not suffer any one to enter but through the door. Whoever attempts to come in by the breach will be shot down directly."

This was agreed to likewise, and I then had the doors opened, and I ranged myself, my wife, my sons, and four servants, in regular order, to surrender our arms to the commander as he entered.

O God, our Preserver! thou knowest, and none else can know, the state of my feelings at that moment, to see my beloved wife and dear children at the mercy of enemies, fourteen of whom we had wounded. Oh! what everlasting praises do we owe to thee for our preservation. It was thou who restrained our blood-thirsty enemies from executing the vengeance which they had sworn against us. O, my God! I beseech

thee to sanctify the lives which thou hast so miraculously preserved, and assist us to devote them to thy service.

The commander and a good many of the men came in, and seeing only five youths and four cowherds, they looked anxiously around, and asked me where all my men were, evidently fearing an ambuscade.

"You need not fear anything dishonourable from me," said I; "you now see our whole garrison."

"Impossible!" said he; "these children could never have kept up all the firing."

My wife then spoke to him, and said, "I am in hopes, sir, that the fact of so few persons having made this gallant defence will be an inducement to you—whom I trust we shall find a man of honour—to treat us with the more consideration." She then said, "Are you the commander of this party?"

"I am, madam."

"Wait a moment," said she, "and I will give you my keys." As she handed them to him she begged he would restrain his followers within the bounds of propriety. He promised to do so.

"In making terms with you I forgot to name my library," said I. "I hope that you will not take advantage of my omission, but allow me to retain my books, which are of great value to me and can be of no use to you or your followers."

He promised that they should be spared, and he placed a guard at the door of my study; but very soon the men forced their way there, as elsewhere, and took possession of all my handsomest books, leaving behind but few, and those the shabbiest in external appearance.

My house was well furnished, and as we had not thought of a surrender until it had actually took place, we had not had time or opportunity for secreting anything. We were stripped of everything—furniture, linen, clothing, even to our very coats, which, in the heat of action, we had taken off to give more freedom to the movement of our arms.

They filled their own three boats quite full, and then they took three of mine and filled them also with their booty. When they were ready to return with their rich prize to the vessel they took me, my sons James and Peter, and two of the servants, prisoners. It was all to no purpose that I reminded the commander of the terms upon which we had surrendered, and that it was a decided infraction of the treaty which he had sworn to observe. He replied that my name had become so notorious amongst the privateers of St. Malo, that he dared not return to the vessel without me; the captain's orders were most peremptory, not to think of coming back to the vessel unless he had me with him, dead or alive. He promised again, in the most faithful manner, that I should not be retained as a prisoner: he said that as soon as the captain had seen me I should be set at liberty.

Remonstrances were of no avail; I was obliged to go with them, and by the time I reached the vessel my wounds and fractured bones had become so painful that I lost all power of helping myself, and was obliged to be hoisted up like a log.

When the crew first saw me on the deck they shouted with one accord, "Vive le Roi," and repeated it three times in grand chorus.

This roused me from my pain and depression, and

when their shouting ceased I raised my voice to its highest pitch and said, "Gentlemen, how long is it since victories have been so rare in France that you are glad to avail yourselves of such an occasion as this to sing in triumph? I am ashamed, positively ashamed, of my native country, to hear rejoicings over such a victory. A glorious achievement truly! Eighty men, accustomed to warfare, have actually been so successful as to compel one poor minister, four cowherds, and five children to surrender upon *terms!* Furthermore, gentlemen, I would have you to know that though I do appear before you as a prisoner, it is in direct violation of the treaty made with your commanding officer, and sworn to by him previous to our surrender. He cannot deny that he has broken his faith, and committed a flagrant offence against the established law of nations."

I was then carried to the captain's cabin, and I renewed my complaint. I told him the agreement which his authorised agent had sworn to, and I added, "Sir, I can assure you that if I had had the least idea of being carried off as a prisoner, so far from surrendering, I would have resisted as long as I had any breath left in my body. I trust, under these circumstances, you will see the justice of restoring me to liberty immediately."

He replied to me with much suavity and courtesy of manner, "I cannot tell you how much I am delighted to have you on board my vessel, a man of such undaunted courage, and whose name has made so much noise."

"You may, perhaps, sir," said I, "find to your cost that my name is pretty well known in England and Ireland. I have received so many proofs of friendship

from the Lords in Council at the Irish seat of government, that I feel certain, as soon as they become aware of my situation, and especially that my being a prisoner at all is contrary to the sworn terms of a treaty, they will send instructions to Kinsale to retaliate upon the French prisoners there, which may probably bring you into trouble."

"What is it you say? Do you dare to make use of threats to me?"

"No, no," said I; "I only give you fair warning of that which will most assuredly come to pass. This unjustifiable conduct will be the occasion of many an honest man suffering hardships, to which the mere circumstance of his being a captive would not subject him—probably friends of your own among the number; and nobody will give you any thanks for what you are doing."

"Never mind, let us drink a glass of wine together now, and discuss these matters in the morning."

"I want no wine," said I, "but I stand in great need of the assistance of some one to dress my wounds."

The surgeon was therefore summoned, and he applied some linen dipped in brandy. Notwithstanding the number of good beds they had brought from my house, I had great difficulty in obtaining a very poor one to lie down upon, and a coarse sheet and coverlet to throw over me. I was placed between decks, with the bed resting on some cordage. This was Saturday night, the 8th October, 1708.

Our noble ensign, who ought to have been our protector from the enemy, was still on board as drunk as a hog. He was in excellent spirits, on the best of terms with the captain and crew, to whom he was

infinitely obliged for having indulged him in his vicious propensity. The next day was Sunday; he was sent ashore early in the morning, without having received the least injury or having been deprived of anything whatever. My two sons and the servants were sent away at the same time, and I alone was detained. As soon as the boat was taken on board after landing them the captain gave orders to raise the anchor and make sail.

My wife did not sit down quietly to bemoan and lament over her misfortunes, as many would have done in her situation, but was in action at once to endeavour to find a remedy. She went, early in the morning, to the place where the Papists said mass, to see the priest, whom she hoped to persuade to follow the vessel and use his influence to obtain my discharge. He positively refused. She dwelt upon the many obligations under which I had laid his people from time to time, and reminded him of those whom I had saved from the gallows; but it was all in vain. Finding persuasion useless, she changed her tone and had recourse to threats; she pointed out to him that he would be very likely to bring upon himself the resentment of those in power, if he still persisted in refusing to assist a man who was so much and so deservedly esteemed by the Lord Lieutenant and the Council. She succeeded no better than before, and seeing the vessel under sail, she determined to follow by land and keep it in sight as long as she could.

The weather was clear, calm, and mild. The captain proceeded to the Island of Durzey, and found my wife waiting upon the promontory for the vessel to get opposite to it. She made a signal with her apron tied

to the end of a stick, and a boat was despatched to hear what she had to say. She had taken the precaution of borrowing a speaking-trumpet, and thus she was able to carry on conversation from the cliff on which she stood with those who were in the boat below. After a great deal of bargaining, and many difficulties being raised and smoothed away, she at last persuaded them to agree to my restoration to liberty upon the payment of £100 sterling. During this discussion I was stretched on my pallet between decks, and I was in total ignorance of what was going forward.

My wife went away to borrow the money, and the privateer waited off the Island of Durzey, expecting her to return with it. She was unable to procure more than £30, the greater part of which was from Mr. Boyd, to whom I had paid it for rent only five days before we were attacked. Unable to raise more, she came back to the vessel with that sum, accompanied by our son Peter, several of our tenants, and our friend Mr. Hutchins, of Bear Haven.

The captain agreed to give me up on condition of his having the £30 she had brought with her, and retaining one of my sons as a hostage for the payment of the remaining £70. He paid her many compliments upon the courage she had displayed, and told her he looked upon her as a second Judith.

She replied, "I should have felt more honoured if you had compared me to Deborah; but I am far from being surprised that you should not be well versed in books that you are prohibited from reading."

My liberty was restored to me, but it was upon very painful conditions, and I felt melancholy indeed at having to leave my poor boy in my stead.

When I left the ship it was that traitor of whom I spoke before, Sullivan, who took me on his shoulders and climbed up the rocks. He had waited upon me all the time I was on board the privateer, for I was as helpless as an infant. I reproached him with his ingratitude and treachery. "How could you find in your heart," said I, "after all that I had done for you and yours, to act the part of guide to my enemies?"

He replied, "I have not a word to say in excuse for my conduct."

It was late on Monday night, almost Tuesday morning, when I was ransomed by the exertions of my wife and the tenderness of my sons. I say sons, because, though only one was left, they were all equally anxious to have taken my place. James could not be spared; he was old enough to look after the farm and take care of the few cattle remaining to us. Peter, being next in age, would not hear of any one but himself being selected.

On the night of Tuesday, the 11th day of October, I slept at Bear Haven, at the house of Mr. Hutchins, and the next day I went in a boat to Bantry, in order to have the requisite surgical assistance, and in going there we passed near enough to have a view of our now desolate mansion.

My wife waited long enough to see me comfortably settled under the care of a skilful French surgeon, and she then went to Cork to endeavour to raise the £70, for the payment of which Peter had been retained as a hostage. The Bishop lent her twenty guineas, and she could easily have borrowed the remainder from her friends: but the merchants of Cork, upon hearing the particulars of the affair, set their faces against the pay-

ment of anything more, and they assured her that our son would be liberated without it. Their reasoning on the subject was so convincing, that she returned to the Bishop what he had so kindly lent to her, and she declined borrowing anything further. She also contrived to have a letter privately sent to Peter, exhorting him to keep up his courage and have patience, and that she had no doubt he would soon be set at liberty without ransom, but advised him to appear ignorant of it.

The privateer hovered about the Island of Durzey for a long time, waiting for the money. Peter conducted himself remarkably well on board the ship, and evinced much more both of prudence and courage than might have been expected in so young a lad. The steadiness of his deportment attracted the attention of the captain, who placed so much confidence in him as to give into his charge the key of the liquors, and this caused the whole crew to pay court to him.

While he was on board, the privateer was one day chased by a British man-of-war. It was proposed to him to hide himself in the hold, which he declined. A musket was then offered to him, that he might assist in the defence; but he said, "No; I would rather fight for the English than against them, for I regard them as my friends and countrymen."

The English vessel was inferior in point of sailing, and thus they escaped from her. The captain had a son with him about the age of Peter, a vain, disagreeable boy, much disliked by the officers of the ship. He came to Peter one day in a state of intoxication, and with a drawn sword in his hand threatened to kill him. Peter seized a sword to use in self-defence, and

succeeded in disarming the drunken boy, and lowering his importance, much to the satisfaction of the by-standers.

When they reached St. Malo, the Governor of Brest condemned the captain very much for his misconduct in bringing a hostage with him, contrary to the law of nations, and he would not suffer Peter to be landed and placed with the other prisoners.

The poor captain was sadly perplexed, and nothing would have pleased him so much as that Peter should run away, and thus get him out of his dilemma, and he contrived to have it whispered to Peter that he was a great fool not to make his escape. He recollected the advice given to him in his mother's letter, and very properly considered that it would be an act of great folly to leave the vessel in a foreign country, when he had every reason to expect that he would be taken home again. After remaining awhile at St. Malo, the vessel went out on another cruise, Peter still in her.

## CHAPTER XVI.

Affidavit before magistrates—Retaliation on French prisoners—Removal to Dublin—Haunted house—Appear before grand jury—Award—School—Education of children—Peter enters college—John gets a commission in the army—Moses and Francis enter college—Moses studies law—Emigration to America—Marriage of children—Death of my wife—Failure of health—Conclusion.

LEAVING Peter on his cruise, I will return to myself. As soon as I was well enough to mount a horse, I rode over to Kinsale with my son James and two of the servants, and waited on the chief magistrate, and made an affidavit to the effect, that after capitulating upon terms with the express stipulation that we should have life and liberty, I had been forcibly carried off as a prisoner, and had only been released on the payment of £30, and leaving one of my sons as a hostage for the payment of the other £70.

The Governor, or commanding officer of Kinsale, as a retaliatory measure, immediately put all the French officers in irons who had been taken in the war and were stationed there. He sent a copy of my affidavit to Plymouth, where there were numbers of French prisoners, and all these were likewise put in irons. You may suppose the letters of complaint from Kinsale and Plymouth were very numerous.

By the time the captain got back a second time to

St. Malo, public feeling was much excited against him, and he was summoned to appear before the Governor of Brest, who wished to put him in prison, and even threatened to hang him. He made the most humble apologies, and was set at liberty only upon promising that he would convey Peter immediately to the place from whence he had taken him. Thus was our dear son restored to our arms, and that without our having to pay the £70 for which he was taken as a hostage.

I took all my family to Dublin except James, and it is unnecessary to say that we were in miserable plight.

I waited upon General Ingoldsby, one of the Council, and he presented me at once with an order for £100, which was the more acceptable as it was altogether unexpected. He had made an application for it as soon as he heard of my misfortunes, and that £100 was the sum demanded for my ransom.

I had made the acquaintance of this valuable friend only two months before our disaster. He had been deputed by Government to make a tour of inspection along the south-west coast of Ireland to select the most suitable harbour on which to erect a fortification. I went as far as Dunmannus to meet him, thirty-six miles from our house, where I invited him to sojourn when he came into the neighbourhood.

He accepted my invitation, and he and his whole retinue remained with me three days, during which time I treated them as hospitably as I possibly could, making them welcome to the best the country afforded. Having had a little notice beforehand, we had time to make preparations, and I was able to have as many as

fourteen or fifteen different dishes on the table every day, and a great variety of wine. He has been one of my best friends from that day to this. You may here notice once more the providence of God, raising up for me, beforehand, a powerful friend against the day of need.

I determined to take up my abode for the future in the city of Dublin, and to try to maintain my family by keeping a school for instruction in Latin, Greek, and French.

I found a house on St. Stephen's Green that I thought would answer our purpose extremely well. It had been originally very well built, but was a good deal out of repair, owing to its having been long without a tenant; and it had, moreover, the reputation of being haunted by evil spirits. My wife and I entertained no apprehension of being disturbed by any unearthly visitors, so we were very glad to get this house upon lower terms in consequence of the prejudice that existed. I obtained a lease of it for ninety and nine years at £10 per annum. It was a large house, forty feet square, it had good substantial stone walls, and all the carpenter's work was of oak. There were a yard and a garden attached to it three hundred feet in depth, and the width of the house.

I was obliged to leave Dublin before we took possession of the house, in order to prosecute my claim for damages upon the county of Cork, for injuries received at the hands of Irishmen in the French privateer. By law, the county is liable to make good all losses sustained by violence and robbery, provided the persons committing the act are natives and not foreigners. I had given due notice to the High Constable of the barony,

within the time limited by Act of Parliament, and all that remained for me now to do was to prove the facts to the satisfaction of the grand jury of the county of Cork. I took my son James and two servants with me as witnesses, and I had no difficulty whatever in proving the robbery, and also that there were many Irishmen among the assailants. I presented an inventory of the property I had lost, particularising those articles which had been carried away and those which had been destroyed by fire.

No one was more active in my behalf than Captain Cox, the son of Chancellor Cox, whom I have named before as accompanying the Duke of Ormond to the south of Ireland. It happened that I had made him a present of a handsome watch only three days before the privateer attacked us. The watch was a good time-piece, but it attracted his notice from having a miniature of the late Queen, wife of James II., at the back of it. He appeared to admire it so exceedingly that I gave it to him, and I was really glad of the opportunity of making him an acceptable present. I had received it in barter for some of my manufactured goods when I was living in Taunton. As soon as he heard of my losses, he proposed to return it to me, but I would not consent; for, if I had not given it to him, the pirates would certainly have carried it off.

The grand jury examined witnesses, and being fully satisfied that Irishmen had been concerned in the attack and robbery, they awarded me the sum of £800, to be paid by the county of Cork, in conformity with the provisions of an Act of Parliament.

I gave my son James a power of attorney, authorising him to receive the money, pay off all debts, and

close my accounts at Bear Haven, and I returned to Dublin. My wife had been subject to some annoyance in my absence. I have said that the house I had taken was supposed to be haunted, and had remained unoccupied from superstitious fears. It appeared that it had been taken possession of by a party of vagrants, who were in the habit of alarming persons who attempted to occupy it, and thus arose the evil reputation of the house. When my wife went to it, these people told her they had been permitted to live in the house while it was untenanted, and begged to be allowed to remain a few days longer. It was not in her kind nature to refuse such a favour.

The first night neither she nor the children—they were all in one room—could get any sleep for the constant noises they heard. The old occupants were trying the game upon her which had been successful with others who had attempted to live in the house. She was very suspicious as to the noise being made by beings of flesh and blood, and not by spirits. She bore it the first night, and, believing she had discovered the secret, she made her preparations accordingly for the second night.

She borrowed firearms and swords, called the inmates together before dark, and warned them to be sure not to leave their rooms if the noises should recur during the night, because she had provided herself with firearms, and she and her son had determined to make use of them against the evil spirits that made the disturbance; therefore they would see the propriety of keeping out of the way, for fear they might be killed by accident. As may be supposed, the evil spirits were heard no more.

On my return I made them all quit the premises; I had the house thoroughly repaired, made some alterations to fit it for a large family, and when all was completed, I found that it had cost me £450. In this house I have lived ever since. I have had a good school, taking both boarders and day scholars; and I have thus been able to give my children an education inferior in no respect to that bestowed upon the first nobles of the land. They have had masters for writing, drawing, dancing, and fencing; and with me they have prosecuted their studies in Latin, Greek, geography, mathematics, and fortification. I have never spared any expense, either for boys or girls, by which I could give them greater opportunities of education and general improvement. My daughters have been instructed in drawing, and in every variety of ornamental needlework, in addition to the more solid branches of education.

Let us pause a moment for reflection upon the mercies and loving-kindness of our Heavenly Father, and our own short-sightedness. How distressing did it appear to me to lose, by the fisheries at Bear Haven, the property for which I had toiled year after year! When the final blow came by which we were so disastrously stripped of everything, it appeared to be overwhelming; and yet without it I should, most probably, have had the means to clear myself of debt, and I should have been obliged to spend the residue of my days at Bear Haven, and have had to bring you all up in that desert, where it would have been absolutely impossible for me to have given you the excellent education you have received in Dublin; and from this I wish you to arrive at the conclusion that God knows

what is good for us much better than we do ourselves If this becomes your settled conviction, there is no language equal to describing the peace of mind that it will cause. For my own part, I endeavour to receive with perfect submission every dispensation from the hand of my Maker ; even though I see nothing but poverty, sorrows, and afflictions grievous to the flesh, I can wait patiently his good time, for I know that in the end the result will be for the benefit of me and mine.

Here follows an incident quite to the purpose. General Ingoldsby, whose friendship for me was such that he was always on the look-out for something to benefit me, thought he had hit upon a plan that would be very agreeable to me. He had received orders to send all the half-pay officers that were in Ireland to Spain, and he entered the names of my sons Peter and John upon the list, without saying anything to us until it was done. The boys were wild with joy at the idea of entering the army, and escaping from the drudgery of study.

I gave them but little recreation, it is true ; I tried, however, to make it easy by alternations from one employment to another, so as to relieve the mind by variety. Latin and Greek were studies which they were obliged to attend to as tasks. I endeavoured to make them look upon all the other things which they learned as relaxation and indulgence.

Mr. Secretary Dawson was not so favourably disposed as General Ingoldsby was towards us, and he refused to make out the commissions for my sons. He told the General that he had exceeded his powers by entering upon the half-pay list officers who had never

served. Our kind friend was much chagrined at this unexpected obstacle, but he told us not to fret, and he should probably yet have it in his power to serve us. The boys were most grievously disappointed; I was not. I had felt unwilling to decline an offer that promised to be advantageous, and which my sons were themselves so desirous to accept, but at the same time I thought them fully too young to venture from the shelter of a parent's wing. I also preferred their continuing longer at study.

The half-pay officers embarked at Cork to go to Plymouth, there to join the fleet for Spain; my sons not of the number. On the passage they were attacked by a French man-of-war, and though confessedly so inferior in size as not to warrant resistance, yet the officers of the army who were on board, being very numerous, would not consent to surrender without a fight—as mere passengers they should not have had a voice in the matter—and in the engagement which took place one-half were killed, almost all the remainder wounded, and they were obliged to surrender.

When the sad news reached us, I returned thanks to God with my whole heart for his having refused to me and mine what had been so ardently desired. Oh! my dear children, learn to place your trust in that Providence which will preserve you, even in spite of yourselves, if you will only trust in it. What a comfort it is to be able to realise that we are under the especial care of so wise, so powerful, and so benevolent a guide, one who only refuses to our prayers that which he knows would be prejudicial to us.

In the month of June, 1711, Peter was ready to enter college. Dr. Hall was to be his tutor, and he with the

greatest kindness and generosity declined receiving the usual fees with him. He did the same by Moses and Francis when they went to college, by which I consider he made me a present of £35 or £36. In addition to this he procured a room for them free of rent and charges, which would have amounted to £27 more, and all this from pure benevolence and generosity, for we had never done anything to deserve such kindness at his hands.

About this time, Lord Wharton being now the Lord Lieutenant of Ireland, an order was received instructing him to dispatch all the regiments that were in Ireland to Spain. In examining the troops, it was found that a great many sons of officers had been entered who were mere children; therefore, before sending the regiments abroad, the Lord Lieutenant struck off the roll all under sixteen years of age, as too young for service. He was fond of money, and he availed himself of the vacancies he had created to add to his store, by selling the commissions for money.

John had set his heart upon being a soldier, and, by the advice of General Ingoldsby, I took the young man with me to wait upon Lord Wharton, to apply for a commission. I told him my circumstances would not allow of my purchasing one. I showed him some specimens of military drawings made by John. He was pleased with his appearance, and said it was a pity that one so handsome should not have a commission; but still he did not promise to give him one, for he hoped to find purchasers for the whole.

I renewed my application from time to time, and at last, on the very eve of departure, finding that some of the commissions were unsold, General Ingoldsby went

himself to the Lord Lieutenant, and obtained an ensign's commission for John without our having to pay anything more than the fees. The necessary expenses for his equipment amounted to £75. He was in the regiment commanded by Colonel Shawe, a cruel, avaricious man, a drunkard and a debauchee, who looked upon him with an evil eye, because he had entered the army through the favour of General Ingoldsby.

I leave John to tell his own story of his sufferings and mortification under such a colonel, and of the severe illness he had in Spain. I feel myself bound, however, to acknowledge, in this place, the great goodness of God in returning him to us safe and sound. He received several wounds himself, and had wounded others, being often obliged to put his hand to his sword, but he never killed anybody. I bless God most especially for having preserved him amid dissolute companions and scenes of temptation from acquiring any vicious habit, and I earnestly beseech him to continue his fatherly protection.

In June, 1712, Moses and Francis entered college with great approbation from all the professors.

Francis was very young, and small of his age; but he had excellent talents, which he had most diligently cultivated. He had also enough of self-confidence to bring all his acquirements into play, and do himself full justice. He was the admiration of the whole college as long as he remained there, which was seven years and a half.

I purchased an apartment in the college for the use of the three, and after painting, putting necessary articles of furniture in it, and making closets, it stood

me in £42. They always had the use of this room without interruption or intrusion from any one, and when the two older ones left college, and Francis was there alone, I made interest that he should have no companion. My object was to avoid the possibility of their being corrupted by vicious companions, or drawn from their studies by idle ones, which very often happens to young persons whose principles are not firmly established. Thanks be to God, they preserved their purity of manners and holiness of life.

About two years afterwards I entered Moses on the books of the Inns of Court, at the Temple, in London, because he intended to be a lawyer. He continued to study with great assiduity, and was well endowed in point of talent, but he had a most painful timidity and reserve. He went to London in 1715, and remained a year and some months. He then came home, and took his degree of Bachelor of Arts, for it was my wish that he should have it in his power to pursue the study of theology, if he should hereafter prefer it.

While Moses was in London, I went to the expense of entering Francis also at the Temple. He was of a very quick and ready turn, and had the gift of fluency of speech in a remarkable degree, which made me think he might choose the law for his profession ; but, thanks be to God, he has chosen to dedicate himself to his service, and to prepare himself for the ministry.

In the month of November, 1713, Captain Boulay, a French gentleman, a half-pay cavalry officer, with whom I had not the slightest acquaintance, called upon me to offer his grand-daughter in marriage to one of my sons. She was his sole descendant, her father and mother were both dead, and she was to inherit all his

property. He told me he had heard an excellent report of my sons, that they had been well brought up, and conducted themselves with propriety on every occasion, being free from the follies and vices of the age, and this had made him wish to secure one of them as a protector for his grandchild when his head should be laid low. He said he preferred in the husband of his child virtue without fortune, to the largest property unaccompanied by the piety and discretion which he believed them to have. He was upwards of eighty years of age; his grand-daughter, Elizabeth Fourreau, was about thirteen.

I thanked him very much for the flattering terms in which he had made the proposal, and told him I thought the best plan would be for him to send her to us, as though she were a boarder, and then we might observe which of my sons liked her the best, and for which of them she might feel a preference.

This plan met his views, and she came to live with us. We found her to be a girl of very amiable temper, sweet disposition, and very fair natural talents; but her education had been extremely neglected.

My sons consulted with each other about their feelings on the subject of the proposed marriage, and Peter, by the advice of his brothers, determined upon it.

Marriage articles were drawn up, and on the 29th March, 1714, the marriage took place with great privacy, because Peter had not yet taken his degree of Bachelor of Arts.

It was about this time that we began to turn our eyes towards America, as a country that would be most suitable for the future residence of the family.

John, the officer, was without employment; it was

therefore determined that he should make a voyage to America, travel through every part where the climate was temperate, and purchase a plantation in such a situation as he judged would prove in all respects the most advantageous.

He landed in Virginia, travelled through that colony, as well as through parts of Maryland, Pennsylvania, and New Jersey, to the town of New York. He came to the conclusion that Virginia presented the most desirable circumstances, taking everything into consideration. He purchased a plantation there, and also found a parish or benefice in the vicinity of his purchase, which he thought would suit Peter, and wrote to him to that effect.

Captain Boulay died in March, 1715, which made Peter the owner of £1,000. He had taken his degree, and was ready to be ordained at the time he received John's letter. He accordingly went to London, and received ordination from the hands of the Bishop of London, who is also Bishop of all the British colonies.

In February or March, Moses conducted Peter's wife to join him in London. They embarked thence for Virginia, where they found John impatiently expecting them; and I have had the satisfaction of hearing from them that they are comfortably settled in their new home.

Moses remained in London, studying law with great diligence.

Francis was still at college, and a close student.

I was engaged all the time with my school; I had scholars enough to enable me to meet the heavy expenditure which had been going on, both in the maintenance of my family and the education of my children.

I now felt that I had done for my sons all that was necessary; I ceased to feel anxious for them. They were all old enough to maintain themselves; but I could not help feeling anxious about the future support of my wife and daughters. Should I be taken from them they would have nothing, for I had not been able to lay up anything for them. My pension would cease at my death, and the school, of course; so they would, to all appearance, be left destitute.

Lord Galway was now Lord Lieutenant of Ireland, and as he was my friend, I thought I might, through his aid, make an arrangement by which my pension would be continued to my wife and daughters. I waited upon him, and explained to him my cause of anxiety, and begged that he would transfer my pension to my wife and daughters—one shilling a day to my wife, and two shillings each to my two daughters. He granted me the favour; he had the names of my wife and daughters inserted on the pension list, in the place of mine, by which I had very nearly lost the pension altogether, without my wife and daughters gaining it.

The list which Lord Galway sent to London was not approved of; and many persons were deprived of their pensions, under circumstances exactly similar to mine. The same good God whose providential care I have so often pointed out to you befriended me once more, and raised up for me friends in Parliament, who spoke so warmly in my behalf, when the subject came under discussion, that I was reinstated in my pension.

While this was going on, my eldest daughter, Mary Anne, was married, with the consent of the whole family, on the 20th of October, 1716, to Matthew

Maury, of Castel Mauron, Gascony. He was a very honest man, and a good economist, but without property. He had lived in Dublin for two years, having come thither from France as a refugee.

James was the next who went to Virginia. He sailed in April, 1717, and took with him his wife and child and his mother-in-law. They had a very disastrous voyage; the vessel sprung a leak, and they were obliged to work the pumps night and day, without intermission, for twenty-six days. They arrived in safety at last. John met them, conducted them to a house he had provided for them, where he had most considerately laid up grain ready for their use.

In the same year, my son-in-law, Mr. Maury, went to Virginia, and he was so much pleased with the appearance of the country, that he took a portion of the land John had purchased, made preparations for a small dwelling-house to be erected upon it, and returned for his wife and a son. They left us in the month of September, 1719.

In this year Moses became disgusted with the study of law; he had some scruples of conscience about the practice of it; and his natural diffidence was unfavourable to success. I wished him exceedingly to study theology, but I could not persuade him. He said he knew that it would be impossible for him ever to speak in public. He made up his mind to be an engraver, which I did not approve of, after having given him an education to fit him for one of the learned professions. He would not do anything without my consent, and he continued so resolute in his wish, that I was obliged to yield; and in the year 1719 he bound himself apprentice to an engraver. I am told he is a very good

artist. He evinced a decided talent for drawing when he was instructed in the art as a boy. May God bless and prosper him in an employment which he allowed him to show so strong a preference for.

John returned to London from Virginia in the month of July, 1719, and he soon after came home to us, and remained more than a year, when he accompanied Francis to London. The latter had been devoted to study from infancy, and had determined to be a preacher of the gospel. He had taken his degree of Master of Arts, and he was well skilled in the Oriental languages, as well as in all the more usual branches of college education. The Archbishop of Dublin gave him a most particular letter of recommendation to the Bishop of London, from whom he received both deacon's and priest's orders, and many marks of kindness. He was married, in London, to Miss Mary Glanisson, a young lady of French parentage, the family originally from Jonzac, in Saintonge.

The Bishop of London furnished him with a letter of introduction to the Governor of Virginia, and he and his wife soon afterwards sailed for that colony. When he arrived, he was so much admired by all who heard him preach, that many parishes were desirous to have him for their pastor, and he gained the esteem and friendship of all who came in contact with him. He is settled in St. Margaret's parish, King William county, where he is so much beloved that his parishioners have bestowed favours upon him such as no previous minister had received from them. I have lately had the gratification of hearing from him that God has given him a son.

John, becoming weary of passing his time without

any settled occupation, has been learning the trade of a watchmaker from his cousin, Peter Forestier, with whom he always boarded when he went to London. I find, by a late letter from John, that he had begun to work on his own account, which I am pleased to hear, for it will make him independent, in case he should be deprived of the half-pay which he has hitherto received.

My memoirs draw near a close. Your poor mother had suffered much from rheumatism for three years before John and Francis left us; this painful disorder continued to increase upon her till she was no longer able to go to church, and her spirits became much depressed under this privation. Finally her complaint turned to dropsy. On the 29th of January, 1721, her sufferings were ended by death.

A melancholy day it was that deprived me of my greatest earthly comfort and consolation! I was bowed to the very dust, but it made me think of my own latter end, and gave me a wholesome warning to prepare myself to join her.

During her illness, our dear daughter Elizabeth supplied the place of all her brothers and her sister, who had left her alone to comfort and sustain her aged parents; she took the greatest possible care of her mother, she never spared herself in any way, but did everything cheerfully that she thought would be acceptable or beneficial.

Though I was sadly overpowered and much enfeebled by this great affliction, I continued to attend to the duties of my school until the month of September in the same year. My health then became so bad that I broke up my school, dismissed the boarders as well as

the day-scholars, in order that I might be at leisure to prepare for the great and awful change that I was assured could not be far distant. It was my wish to withdraw from worldly care and die in peace.

After remaining some months in a deplorable state, suffering from constant low fever and other distressing symptoms, given over by my physicians, and without the least expectation of recovery on my own part, I was severely attacked with the gout, from which I had been free for eighteen months, and this new disorder drove away all others. The fever disappeared, my appetite returned, and I have continued ever since in a tolerable state of health, though suffering from debility, and finding it difficult to use my limbs.

Your sister Elizabeth has all this time given me constant proofs of her affection and tenderness. She has never caused me the least pain, except by her tears, which she has not at all times been able to restrain, and by the unceasing attention to me, which has made me afraid her own health would suffer. She has had a bad cold occasionally; but God, in his infinite mercy, has preserved her to me, and I thank him for this very great consolation. I recommend this dear daughter most especially to the care of her brothers and sister. You must remember she is the one who has smoothed the downward path of life for her parents, and has performed those offices which you all owe to them, but which your absence precluded you from performing.

I had written to John and Moses, to tell them I would send these memoirs to them, that they might make a copy for their own use before this was sent to Virginia. They replied that they would much prefer retaining the copy written with my own hand,

and they would send that which they should write to Virginia. The expression of this most natural wish has induced me to write a second copy with my own hand. God has prolonged my life, and given me leisure; therefore I have felt it my duty to do it myself, as well to gratify them as to save them trouble, and prevent their being taken from their profitable employments to write it. I am sure those in Virginia will value this the more for being in my own handwriting. I have copied it word for word from the other, and have finished it this 21st day of June, 1722.

I feel the strongest conviction that if you will take care of these memoirs, your descendants will read them with pleasure, and I here declare that I have been most particular as to the truth of all that is herein recorded.

If our Heavenly Father, whose blessing I have implored upon the work, should vouchsafe to make use of it as an instrument for the advancement of his glory, and your eternal welfare, I shall think myself more than recompensed for all my trouble.

I am, my dear children,

Your tender Father,

JAMES FONTAINE.

# APPENDIX.

After the death of James Fontaine the whole of his family settled in America. Copious journals and letters enable us to trace their subsequent career. The courage, faith, cheerfulness, and versatility which were so conspicuous in the character of the father were not wanting in the children. They endured many hardships, and encountered many perils in their new home, but, trusting in Divine guidance and protection, they surmounted all their difficulties, and attained positions of comfort and influence. For many generations the various members of the family used to meet on the anniversary of their father's escape from death, and hold a religious service in commemoration of the many mercies he had enjoyed. One of his descendants, Mrs. Anne Maury, who compiled the narrative, sums up their history in the following words:—

"I have been at considerable pains to ascertain the present condition of the descendants of the sons and daughter of James Fontaine, who settled in Virginia; and the result of my inquiry is, that, in regard to temporal circumstances, they are chiefly in the condition so touchingly prayed for by Agur, when he says, 'Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.' I find scarcely any of the family who are not earning a comfortable subsistence for themselves and those

who depend upon them, and at the same time there are very few who can be called actually wealthy.

"I am the more disposed to dwell upon this fact, from observing the very different condition of the descendants of another Huguenot refugee, who, like our ancestor, left a written memoir for the use of his children. From this record I learn that he had been a notary, and had been deprived of his employment on account of his being of the Reformed religion. He was a husband and a father. During the persecution which preceded the actual revocation of the Edict of Nantes, the dragoons visited his house, and behaved with their usual brutality and insolence. They sent him away soon after their arrival, to procure for them from the neighbouring village some delicacies with which to pamper their appetites. While on the road, he was intimidated by hearing of the cruelty with which the dragoons had said they would treat him on his return home; and his informant, a kind neighbour, persuaded him to conceal himself in his house.

"I think that, whatever might have been his anticipations of suffering, it was most unmanly to desert his wife, and leave her alone with the dragoons, particularly from her state at the time, being in bed with an infant only three days old. As might have been expected, the dragoons vented all their malice upon the poor woman. When they found that her husband did not return, they dragged her out of bed, and threatened to roast her alive: they took it in turns to hold her close to a fire, which was so hot that each one could only bear to hold her for a short time. Death must soon have followed if she had not been rescued by the timely intervention of the village curé, who accidentally heard what was going on, and persuaded them to desist, promising that he would make her recant.

"He went through various trials and vicissitudes during the four years following. His wife died, and her young

infant also, and he was hunted from place to place; and at last, in 1685, he proceeded to Rochelle for the purpose of embarking for England. He was arrested and imprisoned there, and after much threatening, insult, and abuse, he was induced to sign an act of abjuration. He was liberated immediately, but was more miserable than ever, full of remorse for the act he had committed when under the influence of fear. He still hoped to escape from France, but it was more difficult to accomplish now that he had publicly abjured the Protestant faith. In the course of two or three years, however, he succeeded in getting away; but he left behind him a daughter, eighteen years of age, for the sole purpose of trying to collect and turn into money their few scattered resources, to bring after him to England. She was able to accomplish this end, and to join him in about a year; which I think was more than he had a right to expect; but we shall see that his family were not much enriched eventually.

"Observe: the memoir he wrote for his children has been preserved and published; but how? His descendants could not read the manuscript, for it was in the French language, and they, like ourselves, had become blended with another nation. English was with them, as with us, the mother tongue, and they could read no other, for they were uneducated. The manuscript might have lain till now upon the shelf of a miserable lodging-house in the heart of London, had it not been brought to light by accident. The owners of it were in poverty, and applied for relief to a benevolent society, and one of the visitors, upon his charitable errand to them, became acquainted with the existence of the manuscript. He took it home to peruse, and undertook to have it translated and printed, to be sold for the benefit of the writer's descendants.

"Now we come to the practical lesson which I draw from contrasting the different condition of the descendants of

these two Huguenot refugees, and I desire to impress it upon our minds with the view of inducing us to aim at obtaining the strong faith of our ancestor.

"He believed that God would take care of him and his, if he trusted in Him; he knew His promise, and that if he left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, he should receive manifold more in this present time, and in the world to come life everlasting. He therefore left all his worldly substance behind him, and fled to a land where he could worship God according to the dictates of his conscience. He waited not to sell houses and lands and collect money for his support in a foreign country. He firmly believed the promises of God; he saw distinctly the path pointed out by duty to Him; he hesitated not, but followed on. He experienced many privations and hardships, but in the end he was able to maintain his family, and to give good education to his children. His descendants have generally been able to do the same.

"His manuscript record of his interesting and instructive life, instead of being a dead letter to his descendants, like the one named above, has been perused and valued by each successive generation, as it has been handed down from father to son as a precious and sacred inheritance.

"In the other narrative we cannot but observe weakness of faith throughout. In his unmanly desertion of his wife we first notice it, then in his signing the act of abjuration, and lastly in leaving his daughter in France to collect money for the support of the family.

"My own mind is forcibly impressed with the conviction that *we* have reason to hope for the especial blessing which God has promised to the seed of the righteous. May we all strive to obtain the faith of our forefathers, and so to walk as not to prove degenerate scions from a worthy stock."

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